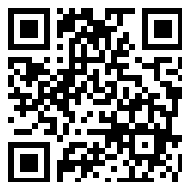

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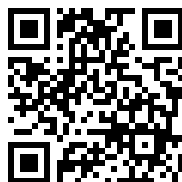
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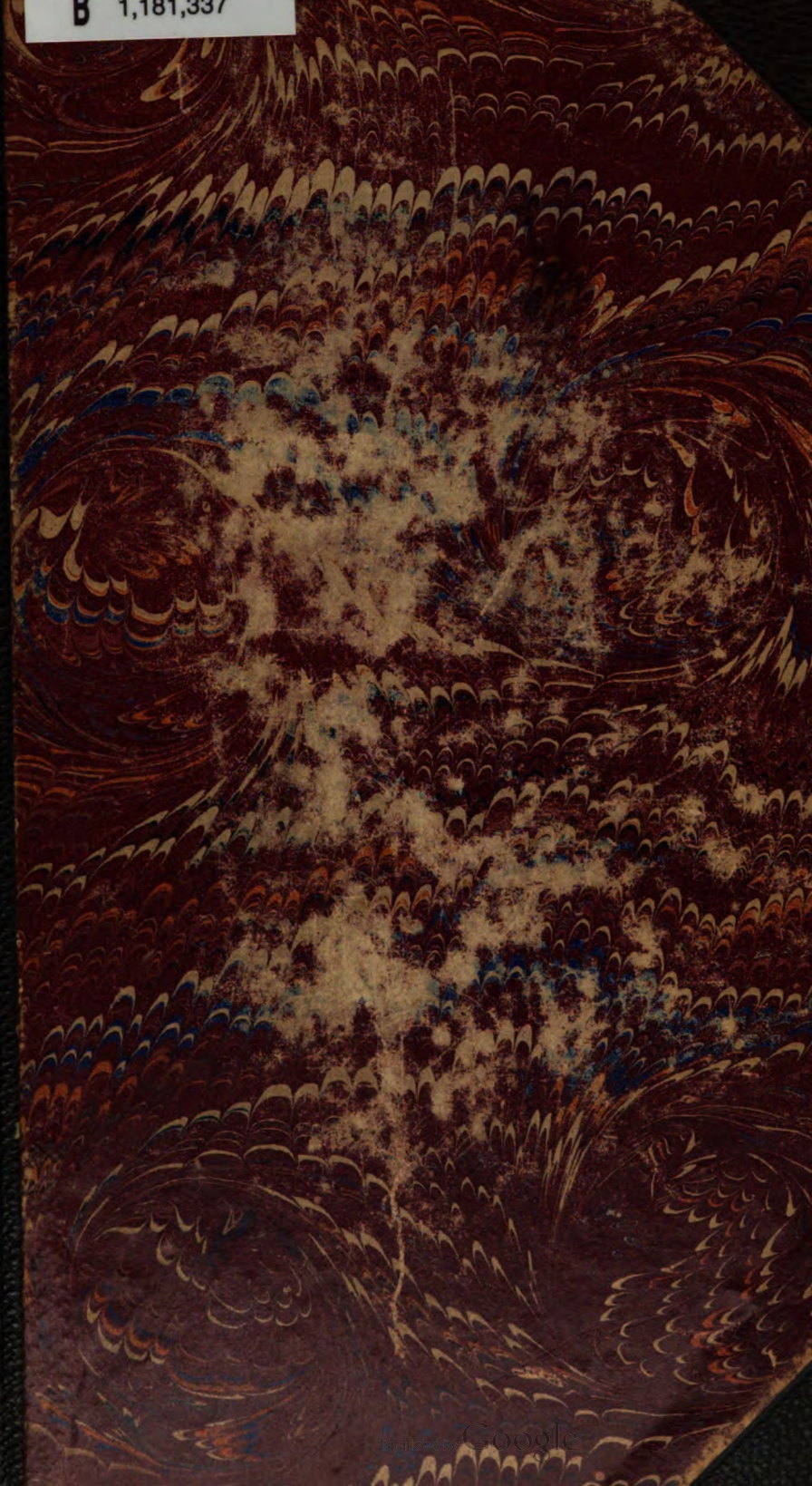


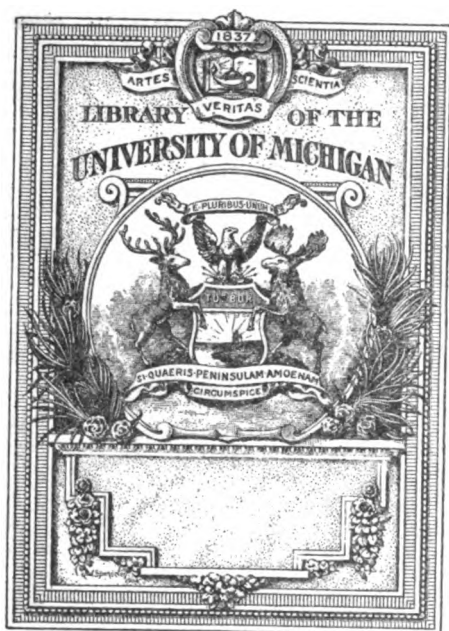
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OF THE
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1883.

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TRANSACTIONS
OF THE
AMERICAN PHILOLOGICAL ASSOCIATION,
1883.

I. — *The Caesareum and the Worship of Augustus at Alexandria.*

BY AUGUSTUS C. MERRIAM,
PROFESSOR IN COLUMBIA COLLEGE.

WHEN Mr. Dixon, in 1877, was engaged in removing the fallen obelisk of Alexandria to London, he excavated about the base of its fellow, now standing in Central Park, New York, to ascertain the form of the original pedestal, and discovered upon the mutilated claw of one of the bronze crabs supporting the obelisk a Greek and a Latin inscription. These were dimmed by a thick rust, but after the removal of this by the aid of acids, they were read, and published in an Alexandrian paper, by Neroutsos, who also published them in the "Bulletin de Correspondance Hellénique," 1877 and 1878. Mommsen copied them from the Alexandrian paper, in his "Staatsrecht," 1877, and from the Bulletin, in the "Epheméris Epigraphica," 1879, with a page of comment; while Lumbroso treated of them in the "Bullettino dell' Istituto" of Rome, 1878. Soon after the crabs were brought here by Commander Gorringe, the inscriptions were published by G. L. Feuardent, with some notes which were afterwards embodied by Commander Gorringe in his "Egyptian Obelisks." All of these editors accepted the original reading of Neroutsos as correct, in accordance with which Barbarus, Prefect of Egypt, was said to have erected the obelisk at Alexandria in the eighth year of Augustus, B. C. 23-22.

Ι Η ΚΑΙΣΑΡ[Ο]Σ
ΒΑΡΒΑΡΟΣ ΑΝΕΘΗΚΕ
ΑΡΧΙΤΕΚΤΟΝΟΥΝΤΙΟ
ΠΟΝΤΙΟΥ

Ι Η ΚΑΙΣΑΡ[Ο]Σ
ΒΑΡΒΑΡΟΣ ΑΝΕΘΗΚΕ
ΑΡΧΙΤΕΚΤΟΝΟΥΝΤΙΟ[Σ]

ΠΟΝΤΙΟΥ

Attention being called last winter to some discrepancies existing between the published readings of the inscriptions and their actual appearance on the bronze, I began an investigation of the matter, and proved from Strabo, Dio Cassius, and Josephus that the date 23-22 was historically impossible if Barbarus was Prefect,¹ and then discovered that L IH was the real reading of the Greek date, and ANNOXVIII that of the Latin, bringing the actual year of erection down to 13-12 B. C., a date wholly free from historical objections; furthermore, that Barbarus was at home in his native Casinum probably at the very time when the former reading had made him Prefect of Egypt. The full details of this investigation have been given in a monograph recently published,² and I wish here merely to put on record the correct form of the inscriptions in fac-simile, and restored.

Mommsen, after treating of the inscriptions themselves in the Ephemeris, proceeds to speak of the obelisks, and the temple before which they stood, as follows: "These inscriptions inform us by whom and when these obelisks were erected in Alexandria. The place where they stood is mentioned by Pliny (xxxvi. 14): *Duo (obelisci) sunt Alexandriae ad portum in Caesaris templo, quos excidit Mesphres rex, quadragenum binum cubitorum*. Strabo also speaks of this temple (794), and by him it is called τὸ Καισάριον. It is described more at length by Philo (Legatio ad Caium, 22), where he asserts that an imperial form of government is preferable to liberty, because, throughout the whole world, all temples are far surpassed by those of Caesar, and especially at Alexandria; οὐδὲν γὰρ τοιοῦτόν ἐστι τέμενος οἷον τὸ λεγόμενον Σεβάστιον ἐπιβατηρίου Καίσαρος νεώς, κ. τ. λ. But Neroutsos incorrectly assumes that this temple was built to Augustus. Rather, since it is called the temple of Caesar by Pliny, and the as-

¹ Since this was written I have learned that Herman Schiller had already arrived at the same conclusion (Geschichte der röm. Kaiserzeit, I. i. 198, A 1), having rejected the authority of the earlier reading of the inscription on the ground of its irreconcilability with the evidence of the historians. See Berliner Philolog. Wochenschrift, Jan. 5, 1884.

² The Greek and Latin Inscriptions on the Obelisk-Crab in the Metropolitan Museum, New York, Harper and Brothers, 1883.

cription *Caesar Appulsor* suits best the father, Augustus must be thought to have consecrated the temple to his deified father, for he certainly would not, even in Egypt, have built it to himself. Surely, since he, in following his father's footsteps as it were, had himself also landed in Egypt, it is presumable that the worshippers of Augustus in Egypt offered sacred rites to him also in the same temple; and the more so that, according to the testimony of the *Acta Arvalium*, the temples of Caesar belonged to all the deified (*divi*). Hence, it is easily understood why the temple of Caesar was commonly called by the Alexandrians the Sebastion."

Some of these points deserve consideration. Not many words need be spent on the somewhat singular statement that Philo "asserts that an imperial form of government is preferable to liberty, *because*, throughout the whole world, all other temples are far surpassed by those of Caesar, and especially at Alexandria." If our editions of Philo presented any such inconsequent proposition, I incline to think that Mommsen would have been among the first to propose some emendation of the text. What Philo did say will be seen below.

Pliny's expression, *Caesaris templo*, tends to show that the temple was that of Julius and not of Augustus, Mommsen thinks. This resolves itself into a simple question of Pliny's usage of the word Caesar. A careful reading of the *Natural History* yields the following statistics: Caesar Dictator occurs 31 times; Caesar Augustus, 6 times; Tiberius Caesar, 21 times; C. or Caius Caesar, for Agrippa's son, 7 times, for Caligula, 8 times, for Julius, 3 times; Claudius Caesar, 32 times; Germanicus Caesar, 9 times; Drusus Caesar, 4 times; Nero Caesar, once; Vespasian Caesar, once; Titus, twice; Domitian, once; L. Julius, twice; Vopiscus, once.

Caesar alone refers plainly to Julius 38 times, either the title Dictator having been employed just before, or some other circumstance, fixing easily the allusion. All of these cases but 10 occur in the sections devoted to astronomical matters, where the calendar of Julius is followed, and the whole is introduced by *Caesar Dictator*. *Caesar* alone designates Augustus about 10 times, Claudius 3 times, Nero once.

These are in the main explicit enough from their attendant circumstances ; so that the phrase in question is really to be compared only with such expressions as *in Caesaris piscinis* (ix. 78, x. 89), *in pluribus Caesaris villis* (xxxii. 7), *domus Caesaris in Palatio* (xxxv. 36), denominated *Palatinas domos Caesarum* at xxxvi. 4 (cf. *laurus, janitrix Caesarum*, xv. 39) ; in all, or the most of which, Augustus was the original possessor, but they belonged later to his successors. Quite similar is the expression *in forum Caesaris*, xvi. 86, and xxxv. 45, where one is probably the forum of Augustus, the other that of Julius. The conclusion is that no argument in the case can be based on Pliny's usage of Caesar, except that the context must in general determine who is referred to ; and, following this, we should attribute the reference in the passage in question to Augustus rather than Julius, inasmuch as it is both preceded and followed by an allusion to the time of that Emperor.

Here, however, a fact must be taken into account which apparently has escaped the notice of Mommsen, as of many others who have touched the subject. This is a statement of Dio's (li. 15), that after the death of Antony, at Alexandria, his eldest son Antyllus, upon the entrance of the forces of Augustus into the city, fled to the Heroum of Julius which Cleopatra had built, and was there slain.¹ Suetonius, in recounting the circumstance, mentions only the image of the deified Julius ;² Plutarch says nothing of either (Anton. 81). Here, then, we have positive evidence that there was at that time a building of some kind at Alexandria consecrated by Cleopatra to Julius, and containing his statue. The Heroum is usually a small chapel of indefinite size ; but it is the same word which Dio uses many times of the temple erected by Augustus, in the Forum at Rome, to Julius, on the spot where the body of the Dictator was burned, and where a column and altar at first were placed. This structure is called *νεώς* by Appian (Bell.

¹ Ἀντυλλος, καίτοι τὴν τε τοῦ Καίσαρος θυγατέρα ἡγγυημένος καὶ ἐς τὸ τοῦ πατρὸς αὐτοῦ ἥρῳον, ὃ ἡ Κλεοπάτρα ἐπεποίηκε, καταφυγών, εὐθὺς ἐσφάγη.

² Simulacro Divi Juli, ad quod post multas et irritas preces confugerat, abreptum interemit. Aug. 17.

Civil. ii. 148), and *aedes* by Vitruvius (iii.) ; while Pliny, speaking of Augustus, uses the phrases, *in templo Caesaris patris* (xxxv. 10), *in delubro patris Caesaris* (xxxv. 36), both in allusion to this shrine. Hence, the Heroum at Alexandria may possibly have been of some considerable size, but it cannot answer to Philo's description of the Sebastion in that particular. Of its situation we have no direct information.

Next in the order of time comes the statement of Strabo, who, in describing the city of Alexandria, proceeds from the Lochias, on the east, round the harbor to the Poseidion, from which Antony built out the mole where he constructed his Timonium, after the battle of Actium, remains of which are still to be seen. "Next," he says, "is the Caesareum ;" but he vouchsafes no further information. Its site, however, is fixed by his description to be at least in the close vicinity of that where the obelisks were erected by Barbarus. The guesses at what Strabo meant by his *Καισάριον* have been numerous ; my own opinion will be seen below.

Our main knowledge of the temple and its surroundings must be derived from the elaborate description of Philo Judæus. This learned and eloquent Jew was a native of Alexandria ; and as he was a man of advanced years when he was chosen to head the deputation sent by the Jews of his native city to Caligula at Rome, in A. D. 40, he must have been quite a lad when Barbarus erected the obelisks, and may have witnessed the very spectacle itself of this achievement of Pontius. At all events, he was perfectly familiar with the whole history of the temple and its worship. The occasion of his embassy to Rome, of which he has given us so vivid a picture, arose from the inordinate desire of the half-crazed Emperor, not only to be deemed a god, but to be actually worshipped as such in every quarter of his dominions. He had been quick to accept the honors paid him by the Alexandrians, who had placed images of his majesty even in the chapels of the Jews, a desecration which these had never before suffered from Roman emperor or Ptolemaic king, and which was now sought to be removed by the eloquent representations of these deputies. Their efforts were unsuccessful,

but the assassination of Caligula within a few months relieved them from the abhorred profanation. The account which Philo afterwards wrote of the affair has come down to us under the title *Legatio ad Caium*, Caligula being almost universally known to his contemporaries and the ancient historians as Caius. Philo's allusion to the Caesareum, or Sebastion as he styles it, is introduced in the course of a contrast which he draws between the unblushing insistence with which Caligula claimed that he was a god, and demanded corresponding worship, and the greater merits but greater moderation of his predecessors. "Why," he asks, "should the Alexandrians thrust the images of Caligula into the Jewish chapels with such eager devotion, when they had never done this in the days of the Ptolemies, although they were accustomed to believe these to be gods, and to inscribe and call them such? But worship of their kings was not surprising in them, when they filled their temples with ibises, and dogs, and wolves, and all manner of beasts, which they adored. Perhaps, however, they will now say what they would not have said then, (for they are accustomed to pay fulsome adulation to the prosperity of their rulers rather than to the rulers themselves,) that, as the Emperors are so much greater than the Ptolemies, so ought they to receive greater honors. But if so, why should Caius receive higher honors than Tiberius, so much his superior in every way? And what shall we say of him who transcended human nature in all virtues, who on account of the greatness of his autocratic sovereignty, as well as his nobility of character, was the first to receive the appellation of Sebastos, obtaining it, not through successive transmissions in the family, as some portion of an inheritance, but being himself the source of worshipful majesty to his successors? When the entire human race seemed destined to perish in internecine conflict, it was he that turned them to better ways, and deservedly won the appellation of Defender from Evil ('Αλεξίκακος). This is the Caesar who calmed the storms that had burst forth on every side, who healed the common maladies of Greeks and Barbarians, which had risen from the east and south, and spread to the north and the setting sun. This is

he who struck off, not merely loosed, the fetters which bound and galled the habitable world. This is he who delivered the sea from piratical craft and filled it with merchant marine. This is he who bestowed freedom upon all cities, who brought order out of chaos, who civilized and harmonized wild and bestial nations, who extended the limits of Hellas to include many Hellases, — the guardian of peace, the grantor of all rights, who hid nothing good or noble in all his life. But this unsurpassed benefactor, during all the three and forty years that he ruled over Egypt, they hid behind the veil in comparison, setting in our chapels neither statue nor image nor painting in his behoof. And yet,¹ if to any one novel and incomparable honors ought to have been decreed, to him were they becoming; not only because he was the very source of the family of the Augusti, nor merely because he was the first and greatest and universal benefactor, having proved himself such by transferring the helm of the ship of state to a single pilot wonderful in his directing wisdom, namely, himself, in place of the rule of the many, — for the (Homeric) saying,

‘Ill fares the state where many masters rule,’

is opportune, since universal suffrage is productive of multifarious evils, — but *because the entire inhabited world decreed honors to him coequal with those of the Olympian gods. And proofs of this are to be found in the temples, the propylaea, the*

¹ Καὶ μὴν εἴ τιμι καὶνὰς καὶ ἐξαιρέτους ἔδει ψηφίζεσθαι τιμὰς, ἐκείνῳ προσήκον ἦν, οὐ μόνον ὅτι τοῦ σεβαστοῦ γένους ἀρχὴ τις ἐγένετο καὶ πηγὴ, οὐδὲ ὅτι πρῶτος καὶ μέγιστος καὶ κοινὸς εὐεργέτης, ἀντὶ πολυαρχίας ἐν κυβερνήτῃ παραδοὺς τὸ κοινὸν σκάφος οἰακονομεῖν, ἑαυτῷ, θαυμασίῳ τὴν ἡγεμονικὴν ἐπιστήμην — τὸ γὰρ “Οὐκ ἀγαθὸν πολυκοιρανίη” λέλεκται δεόντως, ἐπειδὴ πολυτρόπων αἰτίας κακῶν αἱ πολυψηφαίαι — ἀλλ’ ὅτι καὶ πᾶσα ἡ οἰκουμένη τὰς ἰσολυπίας αὐτῷ τιμὰς ἐψηφίσατο. Καὶ μαρτυροῦσι καὶ ναοί, προπύλαια, προτεμνίσματα, στοαί, ὥστε ὅσαι τῶν πόλεων, ἡ νέαι ἢ παλαιαί, ἔργα φέρουσι μεγαλοπρεπῆ, τῷ κάλλει καὶ μεγέθει τῶν Καισαρείων παρευημερεῖσθαι, καὶ μάλιστα κατὰ τὴν ἡμετέραν Ἀλεξάνδρειαν. Οὐδὲν γὰρ τοιοῦτόν ἐστι τέμενος, οἶον τὸ λεγόμενον Σεβαστεῖον, ἐπιβατηρίου Καίσαρος νεώς, ἀντικρὺ τῶν εὐορμοτάτων λιμένων μετέωρος Ἰδρυται μέγιστος καὶ ἐπιφανέστατος, καὶ οἶος οὐχ ἑτέρωθι, κατάπλεως ἀναθημάτων, ἐν γραφαῖς καὶ ἀνδριάσι, καὶ ἀργύρῳ καὶ χρυσῷ περιβεβλημένος ἐν κύκλῳ, τέμενος εὐρύτατον, στοαῖς, βιβλιοθήκαις, ἀνδρῶσιν, ἀλσεσι, προπυλαίοις, εὐρυχωραῖς, ὑπαίθοις, ἅπασιν τοῖς εἰς πολυτελέστατον κόσμον ἡσκημένον, ἐλπὶς καὶ ἀναγομένοις καὶ καταπλέουσιν σωτήριος. Philo, Leg. ad Cai. 22.

vestibules, the porticos ; so that the architectural splendors in every city, whether young or old, are surpassed in beauty and size by the temples of Caesar, and especially in our own Alexandria. For there is no such sanctuary as that called Sebastion, the temple of Caesar Epibaterios, which stands rearing aloft its stately front, face to face with the fairest of harbors, — the largest as well as the most conspicuous of objects, to which nothing is comparable elsewhere, crowded with offerings of paintings and statues, highly wrought with gold and silver on every side, its sacred enclosure of the most spacious dimensions, with its porticos, libraries, halls, groves, propylaea, open spaces, promenades, all adorned in the richest manner, — the saving hope of all who weigh anchor from the harbor or enter within its shelter. Accordingly, though possessed of such excellent reasons, though all men were everywhere acquiescent, they did not introduce any innovations touching our chapels, but the old customs of their fathers were still retained by each. Did they, then, omit any act of adoration that was owed to Caesar ? Who in his senses would say that ? Why, then, did they neglect this ? I will tell you frankly, without reservation. They knew that his anxious solicitude was just as great to secure their patrial rights to each, as to the Romans themselves, and that he accepted honors of this kind, not because he blindly deceived himself in order to destroy the customs of the several nations, but because he deferred to the majesty of his autocratic power, which becomes more commanding and revered by such adoration. That he was never enslaved or puffed up by such extravagant honors is clearly proved by the fact that he never wished himself to be addressed as Master or God (Suet. Aug. 53), and was vexed if any one so named him."

In this argument of Philo's we have many points of interest to the question at issue. I do not see in his words a single hint of the slightest kind that this temple was the sanctuary of Julius. To Philo it is the worthy shrine of the greatest of human beings, Augustus, whose worship, though unbefitting a Jew, might well be forgiven and fittingly defended in a Gentile. Not only this, but it does not seem to enter the

thoughts of Philo that Julius ever had anything to do with this temple, which certainly appears strange if it were originally dedicated to him.

In the second place, we observe that Philo's language presents the divine honors paid to Augustus in Egypt under a somewhat different aspect from that of the Ptolemaic kings. When Alexander the Great conquered Egypt he gave out that he was the son of Ammon, and for motives of state policy he maintained this attitude there; because it had been the custom from ancient days, in this land of many gods, to build temples to their kings, and regard them as the divine emanation of the Sun, or some other deity. The Ptolemies pursued the same policy; and in the Rosetta Stone we find the reigning king, Epiphanes, called "the living image of Zeus, son of the Sun, Ptolemy the eternal, beloved of Phtha," "him that was born of the deities Philopatores, Ptolemy and Arsinoe," "the present god, born of a god and goddess, even as Horus, the son of Isis and Osiris, the defender of his father Osiris;" then his line is traced back through the gods Philopatores, the gods Euergetae, the gods Adelphi, and the gods Soteres.¹ Others of the royal family were also numbered among the deities, in addition to the reigning king and queen; and these ascriptions were continued down to the close of the dynasty, Cleopatra the famous being styled the New Goddess on some of her coins, and she assumed the title of the New Isis after the Armenian victories of Antony (Plut. Ant. 54). Antony himself claimed and received in Alexandria the veneration and worship of the Egyptians, as the fructifying Nile-god, Osiris. Hence, when Augustus became master of the known world, the people of Egypt were prepared as usual to accept him as the new ruler and new divinity. But Augustus was not a second Antony, nor indeed a second Julius, who had been prompt to welcome his own apotheosis, even at Rome, in his lifetime. As in Egypt, so in Western Asia, it had long been customary to deify their rulers, and Roman proconsuls had often received such honors. But at Rome, from the time of

¹ See C. I. G. 3834, where the Emperor Antoninus himself, in a letter to the people of Azani, names his predecessors in similar language.

Romulus to that of Julius Caesar, scarcely a case was known, though some ground for it was found in the worship paid to the Lares. Octavianus eagerly availed himself of the opportunity to deify Julius directly after his death, as a means of exalting himself in the eyes of the vulgar, as the adopted son of the *Divus*. But he saw clearly that it would be a mistake for him to proceed further at Rome, at least for the present. After his first burst of fury and revenge was over, and the assassins of Caesar were destroyed, his policy was henceforth one of peace, and consolidation of the power which Julius had won, but had lost too soon to render permanent. The fate of his father was ever before him, and he entered into a cool calculation as to the surest means of avoiding the perils which had confronted and destroyed the other. While retaining the reins of power firmly in his hands, he acted the part of a republican patriot with studied moderation. Unusual titles and royal prerogatives he studiously avoided in appearance, while he gradually assumed their realities without resistance, and without shock to the feelings of his subjects. In fact, he pursued a general policy of humility, which tended greatly to strengthen him in his delicate and difficult position amid the contending factions and secret conspiracies of his reign. Not only was this true in his relations to the state, but also in his attitude towards his own deification and worship. At Rome, he insisted unswervingly upon his refusal of the expressed wishes of many to erect temples to him within the city (Suet. Aug. 52), and Dio asserts (li. 20) that no one of any consideration ventured to engage in his worship within the borders of Italy; but this statement is to be accepted with considerable allowance. Inscriptions show that there existed both a *flamen Augustalis* and an Augusteum at Pisa in his lifetime, and a *flamen*, or *sacerdos*, and *ministri* in his worship occur in inscriptions from Pompeii and Praeneste, while the Salii named him among the other gods in their songs. His friend Vedius Pollio, who became noted especially from an uncanny habit of feeding his unlucky slaves to the *murenæ* in his fish-ponds, and who left these ponds to Augustus when he died, B. C. 15 (Dio, liv. 23), cherished a Caesareum within his grounds

(Orelli, 2509). Such private worship, offered to him and his Lares and Genius, with altars at the firesides, and at numerous shrines about the city, became more and more common at Rome as year succeeded year, and he found that the time was ripe for it; while his deification in the lines of Virgil, Horace, Propertius, and Ovid is too familiar to need reference. In other words, while officially frowning upon open ascriptions as god, he actually regarded them with a lenient, if not a fostering eye; fully aware, as Philo says, how important a factor they formed in maintaining, when rightly wielded, the power which he had striven so hard to attain. In the distant provinces the case was different from that at Rome. The cities of Sicily placed him among their gods as early as 35 B.C. (App. Bel. Civ. v. 132). In the East he could permit their usual custom to be followed with more impunity, for the very reason that it accorded with the habits of the people, instead of contradicting them as at Rome. The victory of Actium made him master of the East as well as the West; and as their ruler he permitted the people of Pergamus and Nicomedia to erect temples in his honor, with the condition, however, that Roma should share in his worship. This goddess had long been the object of adoration in the provinces, and to place her side by side with himself in these temples was another stroke of policy, which exhibits the same astute mind in the definite pursuit of his settled aim. This condition he is said to have imposed upon all the provinces where temples were erected to him (Suet. Aug. 52), and we find it complied with at Ancyra (*θεῶ Σεβαστῶ καὶ Θεᾷ Ῥώμῃ*), and at the seaside Caesarea of Herod, where colossal statues were erected to both,—that of Augustus modelled after the Zeus at Olympia, and that of Roma after the Here of Argos (Joseph. Bel. Jud. i. 21). We find this community of the two deities also at Cyme, Mylasa, Nysa, and Cyzicus in Asia Minor, on the Acropolis at Athens, and at Pola in Istria. While Augustus was in Spain, B. C. 26–25, the people of Tarraco obtained permission to erect an altar to him there. Later, the temple of Olympian Zeus at Athens was completed and dedicated to his Genius, and Herod's zeal was so great that Josephus declares that he filled,

not only his own country, but all the regions dependent on him, with temples in honor of Caesar (Bel. Jud. i. 21).

What was the actual state of the case, then, in Egypt? From Philo we see that the Emperor's interdict against open ascription as god or master, *dominus*, *δεσπότης*, — the relation of master and slave — (Suet. Aug. 53), was known; but Philo bears equal testimony to the fact that "the whole inhabited world decreed him honors equal to the Olympian gods," that temples were built to him, especially the Sebastion, and that he accepted this worship for reasons of state. Upon the authority of Sharpe (Hist. Egypt, ii. p. 94) we have it distinctly asserted that "In the hieroglyphic inscriptions on these temples (Philae, Talmis, Tentyris) Augustus is called Autocrator Caesar, and is styled Son of the Sun, King of Upper and Lower Egypt, with the other titles which had always been given by the priests to the Ptolemies and their own native sovereigns for so many centuries. Thus the historians of Rome, who are almost deceived by the modest behavior of Augustus, and are in doubt whether he was sincere in begging the Senate every tenth year to allow him to lay aside the weight of empire, may have those doubts cleared up in Egypt; for there he had assumed the style and title of king within ten years after the death of Cleopatra." At Dabode, just above Philae, are to be seen the ruins of a temple whose sculptures were "mostly added by Augustus and Tiberius. The name of Augustus in one instance is followed by the expression 'God Philometor,' though in the other ovals he is the beloved of Pthah and Isis." (Wilk. Top. Thebes, p. 476.) Here, again, we find the titles of the reigning Ptolemies ascribed to Augustus, and his worship implied. The inscription of the temple at Philae consecrated under Barbarus, B. C. 13-12, has no title of divinity, but that of Tentyris, A. D. 1, under Octavius, a member of the Emperor's own gens, styles him Zeus Eleutherios. This is upon the propylon of the temple of Isis, which was built by the people of the town and Nome, and consecrated in behalf of Augustus. Likewise in the great temple at Philae, Catilius, in B. C. 8, offering his inscription of adoration, says, "Consecrated to Caesar,

ruler of the sea, a Zeus swaying limitless regions, son of Zeus,—(Caesar) the Deliverer, Master of Europe and Asia, Star of all Hellas, that rose as a mighty Zeus the Savior." Here, as before, we have the forbidden appellation of God, and that of Master besides. This is poetic, it is true; but when taken in connection with what has already been advanced, it may be accepted in its full sense, just as the "god Augustus" occurs in an inscription of Apamea (C. I. G. 4474), and in others from Cyme in Mysia (C. I. G. 3524), and Lesbos, and Delos, all belonging to the lifetime of the Emperor.

With such precedents, then, was no temple to be built and consecrated in his honor at Alexandria, the very hot-bed of adulation of rulers,—where, as Philo says, no readier tongues were to be found among either Greeks or barbarians to salute as god,¹ where this ascription was held in such awe that they bestowed it on ibises and serpents, and where they were accustomed to employ all the expressions which other nations address to their gods, not masked and veiled, but openly and unblushingly?² Mommsen assumes that Augustus would not have erected the temple to himself, which indeed is very likely; in fact, it was the people or rulers of the several places themselves who erected the temples in his honor, as in Asia Minor, Judea, Gaul, Spain, Greece, and in Egypt itself. Besides, if he had done anything of the kind himself there, it is likely the temple would have stood, not in Alexandria, but at the neighboring Nicopolis, where Augustus did direct the building, not only of a city, but of temples also, so that the temple of Serapis, in Alexandria, and other ancient shrines, were abandoned, so to speak, in consequence of the erection of those in Nicopolis (Strabo, 795). This statement of Strabo, together with his omission to give any description of the Caesareum, leads me to think that these passages at least refer to the period of his sojourn in Alexandria, at which time the Caesareum was merely

¹ Οὐδένας εἶπεν [Γάτος] οὔτε Ἑλλήνων οὔτε βαρβάρων ἐπιτηδαιοτέρους Ἀλεξανδρείαν εἰς τὴν τῆς ἀμέτρου καὶ ὑπὲρ φύσιν ἀνθρωπίνην ἐπιθυμίας βεβαίωσιν.

² οὐ πлагίως, ἀλλ' ἑντικρυς ἅπασιν ἐχρῶντο κατακόρως τοῖς ὀνόμασιν, ὅσα τοῖς ἄλλοις ἔθος ἐπιφημίζεσθαι θεοῖς. Leg. ad Cai. 25. Cf. Suet. Nero, 20.

the Heroum of Julius, situated within the precinct where the Sebastion was erected a few years later, as a separate and distinct building, when the mushroom Nicopolis had shown the limits of its capabilities, and the people began to enjoy the great benefits accruing to the city from the policy of the Emperor in clearing the canals, and increasing so immensely the trade with Arabia and India, of which Alexandria possessed the monopoly. If we suppose, furthermore, that Strabo wrote, in later life, after he had been at Rome, the passage where he mentions the obelisks of Heliopolis, and adds that two were removed to Rome (805), we have a reasonable explanation for his omitting to speak of those which were transported to Alexandria in B. C. 13-12, after he left that city. It is possible that, in the Sebastion, Roma was made to share with the Emperor in the honors of consecration, but the language of Philo gives no hint of such association, nor does it occur at Philae and Tentyris, nor at Narbonne (Orelli, 2489).

In the inscription of Catilius at Philae we meet with the Poseidonian epithet *Ποντομέδοντι*, "Ruler of the Sea," applied to the Emperor; and this brings us to a consideration of the singular aspect under which he was regarded, according to Philo, in the Sebastion at Alexandria, "the temple of Caesar Epibaterios, the saving hope of all who weigh anchor from the harbor or enter within its shelter."

Mommsen coins the word *Appulsor* as a representative of *Ἐπιβατήριος*, and Yonge translates the phrase, "the temple erected in honor of the disembarkation of Caesar," while the old Latin translator renders, *templum Caesaris navigantium praesidis*. Since Mommsen and Yonge agree on the one hand, as opposed to the Latin version, in the initial idea of the epithet, it is worth while to consider which is right. Here the lexicons help us little. They cite the passage in Pausanias where the epithet is applied to Apollo, and Professor Sophocles in his Byzantine Lexicon adds this from Philo. Perhaps we shall arrive at its usage best by taking up a series of kindred words which relate to the sacrifices that were offered by mariners in harbor. Such sacrifices must have been

as early in their origin as men began to appreciate the dangers of the deep; and prayers would be offered for a safe voyage, at embarking, and thanks and vows would be paid for dangers passed, on landing. Nestor in the Third Odyssey tells of the sacrifices he offered in Tenedos after the fall of Troy, on his way homeward; and upon arriving at Geraestus in Euboea they offer many thighs of bullocks to Poseidon for having passed the mighty deep (γ 159, 179). For such sacrifices we have three classes of words, the most of them rather late as found in literature, notwithstanding the existence of the custom at so early a period.

First, those relating to embarkation, τὰ ἐμβατήρια. Philostratus (Vita Apol. Tyan. 227) speaks of sacrificing the *embateria* of the voyage,¹ and Heliodorus (4. 16) mentions some Phoenician merchants in the Greek seas, who are offering their *embaterion* because they expect to start in the morning for Libya, if the wind breathes favorably upon their design. This offering is made to the Tyrian Heracles. Elsewhere (5. 15) he alludes to *embateria* made to Dionysus,² as Philostratus (687) does, figuratively of a speech, where the prayer ascends to Protesilaus.³ Plutarch in his treatise *De Solertia Animalium* (36) uses the word ἀναβατήριον for the same rite, and the sacrifice is probably to Apollo, whose dolphin had guided the ship out of storm into the harbor of Cirrha.⁴

Secondly, those relating to disembarkation, ἐκβατήρια. Himerius (Eclog. 13. 38) says that his words are struggling to anticipate the future, in their eagerness to unite the ode of embarkation with the songs of disembarkation.⁵ Herodes Atticus on recovery from illness sacrifices his ἐκβατήρια τῆς νόσου (Philostr. 562). Synonymous with the ἐκβατήρια are the ἀποβατήρια. Teucer the Cyzicene says that these were offered by Helenus on landing in Epirus from Troy⁶ (Steph.

¹ ἐμβατήρια πλοῦ θύσαντες.

² ἐμβατήρια τῷ Διονύσῳ καὶ ἥδον καὶ ἔσπενδον.

³ αἰρωμεν ἐξ Αὐλίδος . . . τὰ δ' ἐμβατήρια τοῦ λόγου τῷ Πρωτεσίλῳ εὐχθῶ.

⁴ τὸ πλοῖον εἰς Κίρραν κατέστησεν· ὅθεν ἀναβατήριον θύσαντες, κ. τ. λ.

⁵ οἱ δέ μου λόγοι καὶ προλαβεῖν μικροῦ τὸ μέλλον ὠδίνουσι καὶ τοῖς ἐκβατήριοις μέλεσι τὴν ᾠδὴν τὴν ἐπιβατήριον συνάψαι σπεύδουσιν.

⁶ θύσαντι ἀποβατήρια ἐν Ἠπείρῳ.

Byz. in voc. Buthrotum). According to Josephus (Antiq. Jud. i. 3), the place where Noah landed from the ark and offered sacrifice was called by the natives Apobaterion. When Crassus was to cross the Euphrates on his fatal expedition, the omens for departure, ἀπόβαθρα, were of the very worst¹ (Dio Cas. xl. 18).

Thirdly, the ἐπιβατήρια which may be sacrifices either at embarking or disembarking. The passage quoted above from Himerius represents the former, and the ἐπιβαθρα of Apollonius Rhodius (i. 421) is said by the scholiast to be its synonym. For its use in relation to disembarkation we have the reading of the Etymologicum Magnum, which, in quoting the story of Teucer of Cyzicus, instead of using, as Stephanus Byzantius does above, the form ἐκβατήρια, gives ἐπιβατήρια. The rhetorician Menander (Spengel, Rh. Gr. iii. 377) offers the formal skeleton of the ἐπιβατήριος λόγος, or speech to be delivered either upon one's arrival after absence in one's native land, or arrival in some other country, or in address to a governor just arrived to take charge of the city or province. Libanius is cited as authority for either meaning of ἐπιβατήρια.

Similar to these are the more familiar διαβατήρια, or sacrifices at crossing a river or boundary line, especially in vogue among the Spartans (Thuc. v. 54, 55, 116; Xen. Hel. iv. 7. 2). For Crassus the *diabateria* were bad at the Euphrates (Dio, xl. 18), and Lucullus sacrificed a bull to the same river as his *diabateria* (Plut. Lucul. 24). At rivers the offering is made to the river-god, as Herodotus describes Cleomenes as doing at the Erasinus; and, as the omens were not accepted by this god, Cleomenes marched away to the sea, to which he again sacrificed, and then passed over to Nauplia (Hdt. vi. 76). When starting out upon an expedition from Sparta, the kings first consulted Zeus Agetor, and if he was propitious they marched to the confines and there sacrificed to Zeus and to Athene. This is declared by Xenophon (Rep. Lac. xiii.) to be an institution of Lycurgus. With this custom we must apparently connect the statement of Polyænus (i. 10. 1) that

¹ καὶ τὰ διαβατήρια τὰ τε ἀπόβαθρά σφισι δυσχερέστατα ἐγένετο.

when the Heracleidae, Proclus and Temenus, were marching upon Lacedaemon, at the mountains they offered sacrifices to Athene, which he calls *ὑπερβατήρια*.¹

Next we have to consider the deities to whom the sacrifices were made, and the epithets applied to them. Thus far we have had incidental mention of Poseidon, the Tyrian Heracles, Protesilaus, Dionysus, Apollo, rivers, the sea, Zeus, and Athene, as the object of such adoration, and the epithet of "the Leader" applied to Zeus. According to Ctesias (Pers. 17), Xerxes at the Hellespont sacrificed to Zeus *Dibaterios*, i. e. the god who extends his protection and safeguard to the venture. In like manner, when Alexander the Great crossed the Hellespont, he built altars, where he had started from Europe and where he landed in Asia, to Zeus *Apobaterios* and Athene and Heracles (Arr. An. i. 11. 7). Here again Zeus is the god who has given safe passage, and to whom thanks are due accordingly. When, then, we find an inscription from Hermione (C. I. G. 1213) in which the Emperor Hadrian is called the god, the son of a god, the Zeus *Embaterios*, what other meaning has this ascription than that Hadrian was there worshipped as the deity propitious to mariners who embark for sea? It corresponds exactly to Apollo *Embassios* in Apollonius Rhodius, i. 359, 404, a passage so instructive in this connection that it merits some consideration. When Jason and his companions have launched the Argo in the bay at Pagasae, they build an altar of stones upon the shore; and, standing with two bullocks beside it, Jason uplifts the barley and prays to his paternal Apollo: "Hearken, O king, who didst promise to me at Pytho to show a successful accomplishment of my journey, for thou art thyself the cause of my labors. Therefore do thou conduct our ship thither, and back to Hellas, with all my comrades safe. Then hereafter as many of us as shall return will place upon thy altar goodly sacrifices of bullocks, and others at Pytho, and others at Ortygia, boundless gifts. Now come and accept our sacrifice, which we offer to thee as the first fruits, the *epibathra*

¹ We may further compare the terms *εἰσιτήρια*, *εἰσηλύσια*, *κατιτήρια*, *ἐξιτήριος*.

of this ship. And may I loose, O king, through thy guidance, our anchor with happy fate, and may the wind breathe propitious, by means of which we shall pass the deep with the fair sky above us." Then the sacrifice is completed in due form, and the prophet Idmon interprets the excessive brightness of the altar-flame as the kindly response of the god. This picture presents the whole formula of the *embateria*, and the *epibateria* in one of its aspects, the sacrifice, the prayer, the vows, the expected protection and guidance. In this case the deity addressed is the patrial Apollo, who had been consulted as to the expedition. Pindar, in his Fourth Pythian Ode (194), represents Jason as offering the prayer to Zeus in similar language. In fact, the deity, as may be seen above, is variously chosen, according to the predilections of the individual. Poseidon was no doubt the usual object of the prayer, and the scholiast on the passage of Pindar tries to explain why Zeus was selected instead of the god of the sea.¹

Again, when Jason and his companions land at Cyzicus and at Cius, they raise an altar on the shore to Apollo *Ekbasios*, and pay their dues to him (Ap. Rh. i. 966, 1186). Hesychius tells us that Artemis was called *Ekbateria* at Siphnos, and the connection of this goddess with the sea is seen from such epithets as *νηοσσόος* (Ap. Rh. i. 570), *Αἰγυαία* (Paus. iii. 14. 2), etc. Upon an Ephesian coin of the Emperor Antonine, Apollo is called the *Embasios* of the Ephesians (Eckhel, ii. 516, 'Απόλλων 'Εμβάσιος 'Εφεσίων).

Now, upon arriving at our Apollo *Epibaterios* and Caesar *Epibaterios* we must needs view the ascription in the same light as those which have already been adduced. In describing the precinct of Hippolytus at Troezen, Pausanias (ii. 32. 2) says that, besides the temple of that hero, there is also a temple of Apollo *Epibaterios*, the offering of Diomed on having escaped the storm which fell upon the Greeks when returning from Ilium. Here the epithet corresponds precisely to *Ekbasios*, and represents the deity to whom the *ekbateria* were offered, the deity who, like the *epibates*, or armed hoplite

¹ Cf. Virg. Aen. v. 772-776; Hor. Epod. 10, etc.

on board a trireme, has battled with the enemy, the storm, and brought the sailor safe and victorious into harbor, as Philo represents Augustus guiding the ship of state safe out of the storms of civil war into the harbor of peace and prosperity. Hence, Caesar *Epibaterios* means the deity to whom the *epibateria*, the sacrifices at embarking and at disembarking, were offered, who rules the sea, and protects all sailors, exactly as the Latin translator viewed it. This too is one of the alternatives which Virgil advances in his First Georgic (29-31), when questioning what kind of a god the great Octavianus is destined to be, a passage which has been supposed to have been written soon after the battle of Actium, when temples had already been decreed to him in Asia, and the Senate was showering honors upon him approaching the same exaltation. The passage runs thus: "Or wilt thou appear as the god of the measureless deep, and sailors worship thy divinity alone, Ultima Thule be thy slave, and Tethys win thee as her son-in-law by the offer of all her waves." Somewhat similarly Propertius (iii. 11. 71), addressing the sailor, says: "Therefore, whether seeking or leaving the harbor, O sailor, be mindful of Caesar on the whole Ionian deep." And at Aegae in Cilicia occurs an inscription in which he is addressed as a god in conjunction with Poseidon the Preserver, and Aphrodite Euploia (C. I. G. 4443).¹ Under this aspect we also find an explanation for that inscription (C. I. G. 4352) from the seaport town of Side in Pamphylia, where a certain Tuesianus has instituted a festival called the Tuesianian Epibaterion in honor of Athene and Apollo.² This is explained by Franz, followed by Liddell and Scott, as the "festival to celebrate the advent of a god"; which does not seem to satisfy Professor Sophocles in his Lexicon, for he expounds it as "a feast in honor of the arrival of (the statue of) a god," and puts a query after it. All difficulties vanish, however, if we suppose it to be a regular maritime festival, where sacrifices on the part of the city were offered for success in their ventures

¹ Θεῷ Σεβαστῷ Καίσαρι καὶ Ποσειδῶνι Ἀσφαλείῳ καὶ Ἀφροδίτῃ Εὐπλοία.

² ἐπιτελούντος θέμιν Παμφυλιακῆν Τουησιανείον ἐπιβατήριον θεῶν Ἀθηνᾶς καὶ Ἀπόλλωνος.

upon the sea, and presented to Athene and Apollo as the deities who were there the object of prayer and worship by sailors. We have already seen Athene addressed in the *diabateria* and *hyperbateria*, and her connection with the sea is denoted on many coins by the accompanying symbol of the trident, and one story made her the daughter of Poseidon and Lake Tritonis (Paus. i. 14. 6). Athenian ships carried her statuettes at their prows, and it is probable that the *epibateria* were usually offered to her by Athenian sailors (Aristoph. Achar. 547, and Schol.; Ovid, Trist. i. 9. 1). Though the passage in Pausanias is a solitary instance of ἐπιβατήριος applied to Apollo, yet this deity appears often as the god of sailors under the epithet Delphinus, as early as the Homeric Hymn, and many temples in various quarters of the Greek world belonged to him as such. As we have seen, Apollonius says that Jason built an altar to Apollo *Ekbasis* (Argon. i. 966), and another to the same god as *Embasios* (Argon. i. 359, 404). A similar epithet is Aktios, as god of the sea-shore; and it was this god at Actium who cast aside his lyre, took his stand above the ship of Augustus, and flashed an unexpected light into the face of the enemy, while he grasped his bow and exhausted his quiver in defence of Rome and Augustus, as Propertius fondly declares (iv. 6). Upon this god the Roman conqueror never afterward wearied in lavishing his most splendid gifts, whether in his temple at Actium, on the Palatine Hill, where stood, as Propertius says (iv. 1. 3), the temple sacred to Phoebus of the Sea (*Navali Phoebos*), or elsewhere. The identification of Apollo with the Sun had been made in early days, and was now one of his chief phases; and as such he was also connected with seafarers, as the deity who put to flight the clouds and brought calm out of storm; as Philo again describes Augustus in the civil wars, and Philo is contrasting throughout the false Apollo, Caligula, with Augustus, to whom he ascribes all the qualities of the real god. And here it is interesting to compare the fact stated by Propertius (ii. 31. 11) that above the roof of the Palatine temple of the Naval Apollo was placed a chariot of the Sun in gold.

The close connection between Augustus and this Apollo-Phoebus meets us at every turn. Indeed, the story ran that he was the son of Apollo, that god in his own temple having appeared to the mother of the future Emperor in the form of the Aesculapian serpent. Before his birth, his father dreamed that the effulgence of the sun sprang from the womb of the mother that was to be. It is noticeable that Suetonius quotes this account from Asclepiades, of Mendes in Egypt, where the story may well have originated, and been fostered later at Rome. Dio and others repeat it in sober earnest. His father, while in Thrace soon after, consulted the oracle of Bacchus concerning his son, when the priests told him that certain prodigies were vouchsafed them which had never before occurred, except in the case of Alexander the Great, who also claimed descent from a god. On the following night he dreamed that his son appeared to him in more than mortal form, arrayed in the thunderbolt, sceptre, and arms of Jupiter Optimus Maximus, with a crown of Apollonian rays streaming from his head, and standing in a laureated chariot drawn by twelve horses of exceeding splendor. While still an infant, though left by his nurse at evening in his cradle, he was not to be found in the morning, until, after long search, he was discovered upon the topmost turret lying face to face with the rising sun. When entering the city, after the death of Julius, under a clear sky, the sun was suddenly encircled by a crown. Such stories must not be made light of; their influence upon his superstitious contemporaries and upon Augustus himself was extraordinary. While studying at Apollonia, he ascended with Agrippa to the observatory of the astrologer Theogenes, whom Agrippa had consulted before, and from whom he had received promises of the most exalted fortune. Augustus refused to disclose the day of his birth, through fear and shame lest his fortune should prove less exalted than that of his friend; but at last, when prevailed upon, the astrologer leaped from his seat, fell upon his knees before him, and offered his adorations as to a god. Augustus believed so thoroughly in his fortune that he even published his horoscope; and he wished it to be believed that

there was something of divine power in the peculiar brightness of his eyes, and was delighted if any one, under his concentrated gaze, dropped the eyes as if before the brilliancy of the sun (Suet. Aug. 79). ' He said in public that the comet which appeared soon after the death of Julius was believed by the people to show that the soul of Julius was received among the gods ; but in his heart, as Pliny says (ii. 23), he rejoiced at the omen as produced for himself.

Having thus shown the intimate association inculcated between Augustus and Apollo, and especially the evident exertions to identify him as the son of that god, we may venture to adduce an Alexandrian coin (Feuardent, No. 541) bearing the naked head of Augustus on the obverse, with the legend $\Sigma\text{E}\text{B}\text{A}\Sigma\text{T}\text{O}$, and on the reverse a temple with four columns and a prominent roof, with the legend $\text{K}\text{A}\text{I}\Sigma\text{A}$. Between the two central columns rises an Aesculapian staff entwined by a serpent. Now, we know how common it was to represent a famous temple, with some attributes of the deity, on the coins of a city, and especially if the temple had just been built. For instance, on the Roman coins of Augustus we see the Palatine temple with six columns, and Apollo holding his lyre (Cohen, No. 45), and likewise that of Jupiter Tonans with the same number of columns, and Jupiter holding his sceptre (Cohen, 158). Another represents the temple of Mars Ultor with four columns, and military ensigns in the middle (Cohen, 37). Hence it seems to me possible that the Alexandrian coin just adduced presents to us with the usual conventionality the Sebastion of that city as the temple of Augustus, with the attributes of Apollo's son Aesculapius.

The idea of attainment of divinity by man was based at Rome upon the achievement of deeds too great for ordinary human nature. Horace has expressed it in his famous ode beginning *Fustum et tenacem propositi virum*, and proceeds :

Hac arte Pollux et vagus Hercules
Enisus arces attigit igneas,
Quos inter Augustus recumbens
Purpureo bibit ore nectar.

To this list of those who have attained the starry citadels by

such deeds, he adds Bacchus and Quirinus. It was the name of the last which Octavianus wished to assume, instead of Augustus, but was dissuaded by prudential reasons. The stages through which Caligula advanced, as described by Philo (Leg. ad Caium, 11-15), are significant in this connection. He began by likening himself to the demigods, Hercules, the Dioscuri, Bacchus, Trophonius, Amphiaraus, and Amphilocheus; then he appeared dressed in the various guises of these, and carrying their attributes. Not content with this, he finally assumed the complete divinity of Apollo, Hermes, Mars. In the East it was usual to designate such divinities as the "New" so-and-so. We have seen how Cleopatra was denominated the New Isis; at Athens an inscription styles Caius, the adopted son of Augustus, the New Ares (C. I. G. 311); Caligula called himself the New Dionysos; Nero became the New Agathodaemon (C. I. G. 4699); Antinous, the New Iacchos and Pythios; Aurelius and Verus, the New Dioscuri (C. I. G. 1316); and some empress, the New Roman Here (C. I. G. 3956 b). In the language of the East, Augustus would have been the New Quirinus if he had followed his own inclination, and perhaps at Alexandria he may have been styled the New Aesculapius. Now Aesculapius is not only the Healer, as Philo denominated Augustus, but also the deliverer from the dangers of war, and the god of sailors. He is revealed in the second of these aspects by an inscription recently discovered on the site of the Asclepieion at Athens,¹ and in the last by inscriptions recovered from the island of Syra² (Bullet. Corresp. Hellénique, 1878, pp. 86, 87). Aristides also speaks of him as the god who saves from the deep and brings into a peaceful harbor (65), the one who leads and rules the universe, the savior of all, the helmsman of every ship (67). In the sanctuary of Aesculapius at Athens, Augustus is united with that god and Health in an inscription of adoration (Athenaion, v. p. 319); and in a similar precinct at Epidauros, the great centre of Aesculapian worship, one inscription shows the people rendering their offerings to Livia,

¹ σ[ω]θεῖς ἐκ [τ]ῶμ πολέμων καὶ λυτρωθε[ί]ς.

² εὐχαριστοῦμεν τῷ [Ἀσκ]ληπιῷ οἱ ἐν τῷ μετλη[σιακῷ πλοῶ.

the wife of Augustus ; and another declares that the goddess Drusilla, the daughter of Germanicus, had a priestess there (Athenaion, x. p. 528).

Other considerations also may have contributed to this assimilation. Horace tells us that under the reign of Augustus each man may spend his days upon his own hillside, training his vine as he will. Thence he returns to his wines, and when the dessert is placed upon the table he gladly addresses Augustus as god ; with many a prayer, and with abundant wine poured from the patera, he beseeches him, joining his godhead with the Lares, like Hellas mindful of Castor and mighty Hercules (C. iv. 5. 29-36). The deity among the Greeks, to whom this libation was poured after the removal of the viands, was generally Agathodaemon (Athen. xv. 47, 48), the giver of all good, whose connection with Hygeia was acknowledged in the same rites. This Agathodaemon, or Good Genius, in Egypt, is sometimes Kneph, or Chnubis, with his emblem the snake, the god of Canopus, but assumes many Protean forms as the representative of the sun, — sometimes Osiris, sometimes Serapis, who is now called Aesculapius, now Jove, now Osiris, now Pluto (Tacitus, Hist. iv. 84). Again, according to Wilkinson (Ancient Egyptians, iii. 121 seq.), Horus, the son of Osiris, has the title and attributes of Hat, or Agathodaemon. His distinguishing title is the avenger, and the support and defender of his father (as Augustus proclaimed himself), and he was the type of legitimate succession in Egypt, the representative of royalty and divine majesty ; and as such there would be an especial desire to identify Augustus with him, as Sharpe says was actually done in the inscriptions of Upper Egypt, where he was styled "the Son of the Sun." Horus was also "the director of the sacred boats," under which form was indicated "the governor of the world" ; just as Chnubis was Canopus "the pilot," at the Canopic mouth of the Nile, just east of Alexandria.

With such numerous lines tending to ready union, and with the quickness of imagination with which the people of the cosmopolitan Alexandria availed themselves of such mythological combinations, it is not difficult to see why the phase

which the deification of Augustus assumed was that of the god who presided over the main industry of the port, commerce over seas,—the god who cleared the sea of pirates, and directed the merchants' ventures safely across the waters; to whom the *epibateria* should be fittingly sacrificed. It is this view which Philo has in mind throughout his description cited above, and in this there appears to have been a sort of transfer from the former dynasty of the Ptolemies. Alexander the Great commanded that Hephaestion, after his death, should be deified as a hero and worshipped as the god of mariners at the Pharos of Alexandria (Arr. An. vii. 23. 7; Lucian de Calumn. 17); but when the lighthouse on that island was built under Philadelphus, it was consecrated to the parents of this king, the first of the dynasty of the Ptolemies, and they became the saviors of seamen (Lucian, Quom. Hist. Conscrib. 62; Letronne, Recueil, ii. 528). Hence the Sebastion probably took the place of the Pharos as the centre of this cult.

That Augustus might be viewed under other phases, whether in Alexandria or elsewhere, is nowise surprising in that age, when complexity in unity and unity in complexity formed the prevailing idea in relation to the godhead. Zeus is the appellation which he receives in the inscription at Tentyris, and in that of Catilius at Philae; and it was as the Olympian Zeus that Herod represented him at Caesarea. Horace regards him as a terrestrial Zeus, in C. i. 12. 51, iii. 5. 2; and Ovid in his *Tristia*, iii. 1. 35, and *Fasti*, i. 608. On many coins, and in some inscriptions, he is supposed to be one with Apollo, as C. I. G. 2903, Orelli 1436, and the dazzling effulgence that streamed from the vessel of the leader at Actium, while ascribed to Apollo by Propertius as quoted above, is assigned by Virgil to Augustus himself (*Aen.* viii. 681). This no doubt was a favorite aspect under which he was regarded, and is one of the phases which we have found established at Alexandria, where his aspect was likely to be as Protean as the luminary which served as his physical symbol.

From all these combinations it becomes pretty clear that

the obelisks were erected before the temple in Alexandria, not merely as ornaments, but as consecrations to the deity of the temple and the deity of light, thus continuing the use to which they had originally been put by the Egyptians. It has already been suggested by G. L. Feuardent that a reason for the selection of the crab to form the support to these shafts may be found in the fact that the sea-crab was a frequent emblem of Apollo, and especially of maritime towns and those which received their name of Apollonia from that deity ; a connection which, like that of the dolphin, is no doubt to be explained from the maritime side of the Apollonian worship. In the case of the Alexandrians, too, it is noticeable that the sun is in the zodiacal sign of the Crab at the period of the year when the Nile begins to rise and pour the blessed waters of increase and plenty over the land, and the country becomes a navigable sea. Then, too, the sun is Horus in the fullest vigor of his strength, and then his rays rest longest upon the earth ; for it is the solstitial period, at whose close the sun begins to imitate, as Macrobius tells us (Sat. i. 17), the retrograde motion of the crab, and Cancer was therefore styled one of the two Gates of the Sun ; and the Agathodaemon serpent is described by Hephaestion as one of the three Decani in Cancer. Even the obelisks which were conveyed to Rome, Augustus did not regard as mere ornaments or insignia of a conquered land. Both were consecrated by him to the Sun (*Soli donum dedit*), and one of them served for many years as a sun-dial.

Of this worship of Augustus as Epibaterios, in Alexandria, during his lifetime, we have, as I interpret it, some curious confirmatory evidence from Suetonius. During the last days of the Emperor's life he determined to accompany Tiberius, on his way to Illyricum, as far as Beneventum. Following his usual habit of journeying by sea wherever it was possible, he sailed down the coast of Latium, and, making a circuit about the Bay of Naples, stopped for four days at Capri, one of his favorite resorts. As he was passing by the Gulf of Puteoli on his way thither, it chanced that an Alexandrian ship had just put into port, and the passengers and sailors,

dressed in white and crowned with garlands, were offering up their *epibateria*, or thanks for a prosperous voyage, and burning frankincense, singing in thanksgiving to their deity, the Emperor, "Through him they lived, through him they voyaged the deep, through him they enjoyed both liberty and fortune."¹ It does not appear that they knew the object of their thanks and praises to be passing by; and Suetonius goes on to relate that the Emperor was so delighted with what he had heard that he bestowed forty gold pieces upon each of his companions, and exacted a promise from every one that he would spend the entire amount in the purchase of Alexandrian merchandise, while he remained himself in a high state of self-exaltation and of hilarity during the entire remainder of his stay. In significant contrast with the feelings excited in the breast of Augustus by this incident stands the story related by Quintilian (vi. 3. 77), that when the people of Tarraco sent deputies to announce that a palm had sprung up upon his altar in their city, he replied with keen sarcasm, "It is plain how frequently you have built your sacrificial fire upon it."

The hymn of the Alexandrian sailors has its analogue in Horace's ode (C. iv. 5) written a short time before the obelisks were erected in Alexandria, and begging Augustus to return again to the city from the North: "Give back its light to thy native land, O noble leader; for when thy countenance beams upon the people like the spring, more grateful glides the day and more brightly shines the sun. . . . For the kine then roam the pastures in safety, Ceres and fostering Increase nurture the fields, and the sailors flit over a calm and peaceful sea." This idea we find again expressed in a somewhat different form on a coin struck in Asia, as early as 28 B.C. (Cohen, No. 39). On one side is the legend LIBERTATIS VINDEX; on the other, Peace holds a caduceus, and by her side rests a mystic coffer from which a serpent stands erect, — all encircled by a crown of laurel.

¹ Forte Puteolanum sinum praetervehenti vectores nautaeque de navi Alexandrina, quae tantum quod appulerat, candidati coronatique et tura libantes fausta omina et eximias laudes congesserant, *per illum se vivere, per illum navigare, libertate atque fortunis per illum frui.* Suet. Aug. 98.

Hence the evidence which seems to me to show conclusively that the temple, before which the obelisks were erected, was originally built and consecrated to Augustus by the Alexandrians, is, in the first place, the unmistakable testimony of Philo, and, in the second, the particular phase of his worship which is proved to have existed there during his lifetime. Finally, the size and splendor of the structure itself, as detailed by Philo, preclude the idea that it was the Heroum of Julius mentioned by Dio; while the erection of the obelisks before it proves that in B.C. 13-12 it was what Philo describes it, the most conspicuous sanctuary in the city. Much, too, may be attributed to the zeal of Barbarus in the Emperor's behalf, which is evinced by his inscription at Casinum some ten years earlier,¹ and by the consecration at Philae as well as at Alexandria in the same year, 13-12. That the temple in later days, as time passed on, should have become a common shrine of the Caesars, is natural enough, and Neroutsos discovered on its site in 1875 an inscription containing the adoration of the Decani of the pretorian cohort to the Caesars who were gods.² This is dated in the sixth year of Lucius Aurelius Verus, A. D. 166, at which time at least ten of the Caesars had been formally deified by decree of the Senate, besides a number of the females of the family; but that the temple was originally built and dedicated by Augustus to Julius, there does not seem to be a particle of evidence.

¹ See Obelisk-Crab Inscriptions, pp. 31-33.

² Δεκανῶν τῶν ἐν στόλῳ πραιτορίῳ τὸ προσκύνημα Θεῶν Καيسάρων ἐν τῇδε τῇ στήλῃ ἀναγράφεται. Καίσαρος Α. Αὐρηλίου Οὐήρου σεβαστοῦ ἐκτῷ ἐτει. Bull. Cor. Hell., 1878, p. 177.

NOTE. — Some weeks after the foregoing paper was read before the Association, through Mr. Davidson's deservedly appreciative review in the American Journal of Philology (iv. 219-222), I first became aware of the existence of Professor Lombroso's "*L' Egitto al Tempo dei Greci e dei Romani*" (Rome, 1882), and learned that he had there devoted a chapter to "The Temple and Hymn to Augustus." Though the book was ordered at once, it did not reach me until the last proofs of the foregoing pages had been returned to the printer. Professor Lombroso's conclusions are at one with mine in many points, notably in relation to the dedication of the temple to Augustus, the explanation of Epibaterios, and the worship of the Emperor as the god of seamen, and the interpre-

tation of the passage from Suetonius, which he calls the hymn of the sailors. He adds the following citation from Suidas, who appends it without explanation to the word *ἡμέτερον*: Ἀντωνίῳ δὲ φιλοδόμει νεῶν μέγαν, ὥσπερ οὖν ἡμέτερος ἀπελείφθη. Τῷ Σεβαστῷ δὲ ἐτελέσθη. With a proper acknowledgment of the provoking ambiguity of the reference here, Lumbroso conjectures that it relates to the Sebastion which was begun by Cleopatra for Antony, and completed by the Alexandrians for Augustus. In our ignorance of such matters in the wide empire of the East, we can say no more than that this conjecture is possible; but it deserves recording as a possible factor in the problem, pending the appearance of some new monumental evidence which may settle the question.

Another point worth noticing here is some testimony which I have recently met with, which proves conclusively that Augustus began to be worshipped as a god in Egypt immediately after the subjugation of the country. This testimony is from two Demotic Stelae in the British Museum, translated by Revillout in the *Revue Égyptologique* (1882, ii. 98-102). These stelae were originally from Memphis, where they were erected by the orders of Augustus in the seventh year of his reign. One is the memorial of Nofre-ho, wife of Pse-amen, the other, of the latter's brother, Imouth, members of the family of the high-priest of Memphis. Their father and mother are known through the hieroglyphic stelae translated by Dr. Birch in the *Archaeologia*, vol. xxxix. Imouth died in the last year of Cleopatra's reign, after a short incumbency of the high-priesthood, and his brother was appointed in his place by Augustus, "in the first year of the God, the son of the God, the great foreign God, Caesar Autocrator," and as "prophet of Caesar." These expressions are repeated in both memorials. It is noticeable that this family was especially devoted to Imouthos, the Egyptian Aesculapius, from whom Imouth received his name, from the fact that his mother, long childless, prayed to that deity for offspring, until he appeared to her in a dream and promised that her prayer should be fulfilled after the performance of certain rites. The attributes of this Aesculapius are very similar to those given by Philo to Augustus. See Birch, *loc. cit.*, p. 320, *seq.*

A. C. MERRIAM.

Columbia College, June 5, 1884.

II. — *The Varieties of Predication.*

BY WILLIAM D. WHITNEY,

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THE simplest complete sentence is composed of two members, each a single word : the subject noun and the predicate verb. For the noun as subject, there are various possible substitutes, but not for the verb as predicate ; in languages like ours, there is no predication without a verb-form, and the office of predication is the thing, and the only thing, that makes a word a verb. There is no other acceptable, or even tolerable, definition of a verb than as that part of speech which predicates. The point is one of no small consequence in grammar, in view of the long-standing currency of other and false definitions ; and it may fairly be denied that one who is not right in regard to it can call himself a grammarian. What has confused men's minds respecting it is especially the inclusion of infinitives and participles in the verbal system, as the non-finite parts of the verb ; while in fact they are merely nouns and adjectives, retaining that analogy with the verb in the treatment of their adjuncts which has been lost by the great body of ordinary nouns and adjectives ; and the line that separates them from the latter is indistinct and variable.

The primary predicative relation, then, is that sustained by the verb to its subject. Its formal establishment, by setting apart certain combinations of elements to express it and it alone, appears to have been the first step in the development by our family of languages of the sentence out of those formless entities of expression which we are accustomed to call roots. Any other variety of predication is of later date and of secondary origin.

In the developing syntax of the language, namely, the adjuncts of the predicate verb gain in logical significance at

the cost of the verb itself ; the latter forfeits more or less of its primary value, and becomes a "verb of incomplete predication": that is to say, in the actual usage of the language, it is not enough in itself to stand as a member of the sentence, but craves a complement ; though still indispensable, it has lost its absoluteness and independence. In one direction of this development, the extreme is reached when certain verbs are attenuated in meaning to the value of a "copula," or assume the office of indicating merely the mental act of predication, the whole logical significance of the predication lying in the added word or words, which, from being originally adjuncts of the verb, have now grown to be qualifiers of the subject of the sentence. Thus we come to have predicate nouns and adjectives ; they are definable only as being by means of the copula made descriptive of the subject, or predicated of the subject through the instrumentality of a verb.

Then it comes to be possible to analyze every predicate verb into two parts : the copula, which expresses the act of predication, and a noun or adjective, which expresses the substance of what is predicated ; as, *he is running*, for *he runs* ; *he was a sufferer*, for *he suffered*. This analysis is a real one, and for certain purposes important ; but it is mere artificiality and pedantry to impose it, as some systems do, upon every verb, in the description of the sentence. To do this is to do violence to the history of language. No tongue ever arrived at the possession of a copula by incorporating in a form-word the act of predication. Languages which have no verbs have no copula, as a matter of course ; a word used predicatively is their substitute for a verb : a word capable of standing in a variety of uses, and pointed out as predicative in this particular case, either merely by the requirements of the sense as gathered from the totality of expression, or by its position relative to the other items of expression ; or, it might possibly be, by a "particle" — which then has only to grow on to the predicatively used word in order to make a predicate form, or a verb. A copula verb is only made, as everything in language that is formal is without exception made, by the gradual wearing down to a formal value of verbs that originally had

material significance — the latest case close at hand being the reduction of Lat. *stabat* to Fr. *était*; this is but a single example of a most pervasive and characteristic mode of growth in language.

Since the grammatical structure of language is indeed a growth, and all its distinctions the product of gradual differentiation, grammar is everywhere full of imperfect classifications and transitional forms and constructions; and so it is also in the department of predication. The copula is, as we may say, a verb of extirpated predication, and the words that follow it are descriptive purely of the subject; others are verbs of more or less incomplete predication, with predicative complements, these latter being partly qualifiers of the subject, but partly also modifiers of the verb itself. Examples are, *he stands firm*, *she walks a queen*, *it tastes sour*, *they look weary*. Such constructions occasion much difficulty to mechanical analyzers of the sentence, and the difficulty is sought to be avoided in various ways. To see their true character, we must apply the definition already laid down: the noun or adjective is predicative so far as it is made through the verb descriptive of the subject; it is an adjunct to the verb, or adverbial, so far as it describes the action of the verb itself. Thus, *she walks a queen* means partly that 'she has a queenly walk,' and partly that 'she is shown by her walk to be a queen.' If it is worth while (and it seems to be so) to distinguish these transitional cases from the normal predicate, and to mark them by a name, nothing can so suitably express their double character as the term "adverbial predicate."

Yet another variety of predication comes into use, in connection with the object of the verb. A most important kind of incompleteness of mere verbs as predicates is shown by those which demand the complement of a direct object. This object originally (as seems altogether probable) denotes that to or at which the action expressed by the verb immediately directs itself; it finds incorporation in a special case, the accusative, which then becomes the most frequent and important of the oblique cases. Then verbs expressing certain actions come to be so usually followed by an expression

of the recipient of the action that they acquire the character of "transitive" verbs, and appear to lack something when no object is added. And the sentence-form subject-verb-object becomes as prevalent in our languages as the sentence-form subject-copula-predicate (noun, etc.).

Next are developed in many languages modes of expression which, without turning the sentence into a really compound or complex one, yet virtually make the object a subject of further predication. Thus, for example, *I make him fall* means 'he falls, and I bring it about,' or 'I cause that he falls'; and *I see him fall*, or *I hear him fall*, and so on, are of the same character. Such phrases are not at the outset different in character from the equivalent ones, *I cause his fall*, *I see him falling*, and the like; but out of them grows in some languages an important and conspicuous construction, that of an infinitive with its subject-accusative (most used in Latin, of the languages familiar to us): a construction which is at first strictly limited to a governing verb, but gradually acquires a degree of independence, and becomes a new clause-form, and almost a new sentence-form. A sort of analogy to this, and a very instructive one, is seen in such English sentences (not elegant, nor strictly correct, yet common enough in familiar speech) as *for him to do so would be quite insufferable*, where the *him* has come to seem to us a virtual subject to *to do*, instead of object of the preposition *for*, which connects it with the adjective *insufferable*.

A case of kindred character, though not leading to so important results in the development of the sentence, is that by which a noun or adjective (or its equivalent) is made directly predicative to an object noun. Examples are, *I make him a ruler*, *I make it black*. That the logical value of the words *ruler* and *black* in these little sentences is that of predicates to *him* and *it* respectively, is past all question. The fact appears from every test that can be applied, in the way of transfer into other and equivalent forms of expression: 'I cause that *he* be a *ruler*' (change to a subordinate substantive clause with its regular subject and predicate); 'I cause *it* to be *black*' (change to accusative-subject with an infinitive

copula and following predicate); 'it is made black' (change to passive form, with object turned into subject, and the adjective etc. becoming an ordinary predicate to it as such); and so on. The predicate word is also often absorbable into the verb itself: thus, 'I blacken it'; which is analogous to 'I fell it,' i. e. 'make it fall' — one of the points of contact between denominative and causative formations. That is to say, *fell* is analyzable into *fall*, as the material part of the predication, and a copula of causation instead of the ordinary copula of existence; and *blacken*, in like manner, into the same copula with the adjective *black*, as the material part of the predication. And not only logically, but by fundamental definition, are the words of which we are treating predicates; since they are, like the other cases considered above, words which by and through the verb of the sentence are made descriptive of something: only this time of the object, instead of the subject. Here then we have one more kind of predicate, quite different from the rest; if we name it after its essential characteristic, we shall call it an "objective predicate," or "predicate of the object." It occurs oftenest and most plainly with the verb *make*; but there are many others with which it may appear: thus, verbs which virtually involve the idea of making, as "I *choose* him ruler," "they *appointed* him consul"; verbs of considering and the like, as "we *thought* him honest"; "men *call* her handsome"; and various less classifiable cases, instanced by "I *saw* her safe home," "we *heard* the water trickling," "he *keeps* his mouth shut"; and so on. The construction shades off into one in which the added adjective or noun is merely appositive, as in "they found him sleeping," and the like.

There is also in English, as in some other languages, the interesting case of a verb used factitively, or in the sense of causing or making by means of the action represented by it in its ordinary use, and necessarily accompanied by an objective predicate belonging to its object: thus, "he *wiped* his face *dry*," "you will *walk* yourself *lame*," "he *struck* his enemy *dead* at his feet," and so on. To trace the beginnings and development of this idiom in English, and to define its limits,

would be an interesting subject for a special study in the history of English constructions.

This last kind of predicate, the objective, calls for the more notice, inasmuch as it is apt to be either ignored, or indistinctly and inconsistently treated, in the grammars. I have not noticed that any English grammar (excepting, of course, my own) gives an account of the construction accordant with that above. Gould Brown, for example, after noting one or two cases, and the difficulties of other grammarians in disposing of them, says, "I pronounce them cases of apposition." K. F. Becker calls the noun or adjective thus used simply a "factitive": "The object is conceived as an effect of the action; this relation is called the relation of the *factitive*." He does not, so far as I see, use the term "factitive object"; yet the language quoted, and his putting his treatment of it under the head of "the object," fairly justify those who have so called it after him and as if by his authority. This both ignores the essentially predicative character of the construction, and leaves out of sight the employment in it of an adjective; since no adjective can properly be called the object of a verb. But Kühner likewise, in both his Latin and Greek grammars, puts the case under the head of "two accusatives"; as if an accusative object with an adjective describing it could properly be so classified. He calls, to be sure, the second accusative an "accusative of the predicate," thus recognizing its real character; but it is not noticed under the head of predicative constructions. Even Madvig's account is open to criticism. He says that a verb may have, "besides its object, the accusative of a substantive or adjective, which constitutes a predicate of the object, and serves to complete the notion of the verb (strictly speaking, this accusative forms an apposition to the object)." The essential syntactical relation is here accurately defined in the first instance; but the definition is rather spoiled by the added parenthesis, which seems to imply that in a higher sense the relation is appositive rather than predicative. If Madvig had said, instead, that the construction is by its historical origin appositive, and still shades off into that, he would have been more nearly right.

III. — *On Southernisms.*

By CHARLES F. SMITH, PH. D.,

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THE South has not been, like the West, much given to the coining of new words. The nature of the people, their institutions, especially that of slavery, and the fact that they were an agricultural people, have made them particularly conservative in all respects. But for those things that we learned from negro nurses, and from which we rarely in after life entirely free ourselves, the South would be hardly second to New England in the preservation of pure English speech ; not exactly, it is true, of the English of the day, but of the English speech of fifty or a hundred years ago. Even the negroisms are rarely anything but survivals, or oftener corruptions, of old usage ; and indeed they are responsible for comparatively few of these corruptions, having simply preserved, not made them. This was to be expected, since the poorer classes in rural districts have invariably a very limited vocabulary, which they hand down, almost unchanged and unenlarged, from generation to generation. When we hear a common countryman or mountaineer use a word not familiar to us, we may be sure that in most cases it is not a new word, but belongs to the dialect of one or two hundred years ago. Some one, writing recently of a trip to some Southern mountains, said the dialect impressed him as if he had been suddenly transferred to Chaucer's time. I am sure that, if a careful observer were to spend some months in the rural and mountainous districts of some of the older Southern States, as Virginia, North Carolina, South Carolina, and Georgia, he would be well repaid by the stock of old words he would collect from the folk-speech.

Most of the peculiarities of pronunciation in the language of educated Southerners are simply, I think, the relics of a former usage, as for instance *hair*, pronounced on the seaboard of South Carolina often *häär* (cf. Spenser, who rhymes

heare with *appeare* and *deare*); and here again we see, perhaps, the source of the well-known Southern pronunciation of *dear*, *hear*, *near*, etc.; or *cyar*, *gyarden*, etc., in Virginia and South Carolina, which probably date from a very early period of the language and survive only here. I think a close observation of the language of fairly well educated people of the rural districts of the South would show both words and style to be in a greater degree archaic than is the case with the same class anywhere else; that many forms or sounds obsolete elsewhere would be current in their daily speech, and still more in their writing. On the other hand, I think the South has contributed fewer new terms than any other part of our country. This state of things finds its best explanation, I think, in addition to what has been mentioned above, in the reading of the class just referred to. I know a gentleman from one of the most retired districts of South Carolina, who is pretty well educated and is a great reader, but has few books. He has, I remember, Scott's novels, a collection of British poets, a copy of Shakespeare, a few medical works, and perhaps some other books, but not very many. His custom is to commence with the first volume of Scott, for instance, and read them all through, and, when he has finished the whole set, begin over again. Magazines and reviews he rarely sees, and the later poets and novelists he scarcely knows. It would not be strange if his language had a flavor of Scott.

W. H. Page, writing of "An Old Southern Borough," in the *Atlantic* for May, 1881, says concerning the class of which I have been speaking: "You will find old gentlemen who know Shakespeare and Milton, but not one in a thousand knows anything of Longfellow and Tennyson. Not unfrequently, much to your surprise, you may learn that one of these guardians of the post-office has read Byron and Burns annually for the last ten years, and he is perfectly familiar with every character in Scott. When he writes or makes a speech, he leaves his inert conversational tone entirely, and employs a diction and manner that have an antique Addisonian dignity and profusion."¹

¹ Cf. "The Contributors' Club," *Atlantic*, September, 1880, and Prof. Schele De Vere, *Americanisms*, pp. 321, 511, 541.

I do not propose to discuss here such terms as *heap*, *mighty*, *pert*, *right*, *reckon*, *sick*, *slick*, etc., which are generally known to be in common use at the South, though not altogether peculiar to that section; I propose rather to record the terms which are at least not generally known in the signification here given, and most of which, if mentioned in the dictionaries, are marked obsolete. Many of these usages are of constant occurrence, and known to every Southerner; and in not a few cases it was a surprise to me to learn that the usage was not given in the dictionaries, and current everywhere. In the case of about half the words I give here, the usage is somewhat rare, and confined to certain localities. I have tried to guard against mistakes in bringing forward here usages which might be familiar to parts of the country with which I was not well acquainted, by submitting lists of the words to friends, professors in different parts of the New England, Middle, and Western States; and yet I expect, when this paper appears in print, to find some of the usages here presented more generally known in the North than I had anticipated.

The limits of the paper allow me to give only a part of my list of such usages. I hope, by means of personal observation, and by correspondence with those who I feel sure will be interested in the subject, that I can in course of time attain some valuable results. The time spent upon Southernisms now, as well as upon Southern usages in general, is not ill spent, because many of these idioms are already passing out of use; and as we travel more and trade more, and intercourse between all parts of the country becomes more general, that which is peculiar to us will, in large measure, die out.

1. *Bat the eyes*, 'to wink.' Quite common in the South. "'Purithy Emma,' se' she, 'you hol' your head high; don't you bat your eyes to please none of 'em,' se' she.'" J. C. Harris, *Century*, May, 1883, p. 146. Halliwell and Wright give *bat*, 'to wink,' from Derbyshire, and *batt*, 'to wink, or move the eyelids up and down,' from Cheshire. It is no doubt the same with the root of English *to beat*.

2. *Blink milk*, 'milk somewhat soured.' West Virginia. It is evidently a transfer of the term from *blinked-ale*, 'sharp or stale ale.'

3. *Brotus* (pronounced like *brought us*). According to Bartlett's *Dictionary of Americanisms* this is a word used exclusively by "Negro market women, itinerant street hucksters, and schoolboys in Charleston, S. C., and means the superfluity of a helping, the running over of a measure which has been heaped up and shaken down. It is the gratuitous surplusage which the vendor gives his customer for his patronage." The Creole word for the same thing in New Orleans is *'lagniappe*. It is probably the same as *brotts*, 'fragments or leavings' (North of England), as given by Halliwell and Wright.

4. *Buck*, 'to bow or bend.' Professor Schele De Vere (*Americanisms*, 327) says, "The fact that players at Three Card Monte, as it is most commonly called, are said to *buck* at Monte, causes the familiar phrase of *bucking* at anything, in the sense of putting forth one's whole energy"; and he quotes the following from a San Antonio paper of 1870: "You'll have to *buck* at it like a whole team, gentlemen, or you won't hear the whistle near your diggings for many a year."

This explanation is not satisfactory, and I feel sure that the one phrase comes not from the other, but both from a common and very old source. In fact, in these phrases, and in the phrase *bucked and gagged*, as well as *to buck*,¹ used of a Texas horse, we have, I think, what remains of *buck*, the intermediate form between A. S. *būgan* and the intransitive *buckle*,² 'to bend or buckle to a thing.' This *buckle* is derived, it is true, as some lexicographers say, from *būgan*, but as a diminutive from *buck*, which bears the same relation to *būgan* that *sich bücken*, Low German *bucken*, does to *biugan*, *biegen*. Compare *sich aufbuckeln* in Schmeller's *Bayrisches Wörterbuch*.

The evidence for the form *buck* in this sense in Old English is as follows. Halliwell gives *bucket*, "a bent piece of wood, especially that on which a slaughtered animal is suspended." He adds, "Hence the phrase *as bent as a bucket*. The term is applied also to a horse's hind leg. (Suffolk.)" He also gives *bowk* and *bowked*, 'bent, crooked' (North), and *bowk-iron*, 'a circular piece of iron which lines the interior of a cart or wagon-wheel' (West). Compare also *buxom*,

¹ To spring forward with quick, short, plunging leaps, and come down stiff-legged with the head between the forelegs, and as near the ground as possible.

² Compare: And as the wretch whose fever-weakened joints,
Like strengthless hinges, buckle under life. (Shakespeare.)

And, — Go, buckle to the law. (Dryden.)

earlier *bucksome*, Ger. *biegsam*. Further, also, Scotch *buckie*, 'a spiral shell,' which Jamieson connects with Ger. *bucken*, 'to bend.'

Now as *bucked* in the phrase *bucked and gagged* means clearly 'bowed or bent,' the exact equivalent of *gebückt*; as the phrase *to buck at*, quoted from the Texas paper, is precisely equivalent to our *buckle to* or *buckle down to*, namely, 'to bend down forward for the purpose of putting out one's whole energy in pushing or pulling a thing'; as the main idea in the *bucking* of the Texas horse seems to be 'bow or bend' (cf. the Bavarian *sich aufbuckeln*, 'to raise the back' like a cat); it seems to me pretty clear, considering also the similar uses of what seems to be the same form of the stem in old or provincial English, as given above, that we have in *buck* the form intermediate between *būgan* and *buckle*. No etymologist seems to have taken this view.

5. *Carry*, 'to lead or escort.' This is common everywhere in the South. The president of a Southern university spoke recently of "a committee of two of the faculty authorized to *carry* around with them a man to estimate the damage done to the university property," and a professor in the same institution said he had "been *carried* all over — College, from bottom to top, by the president." To *carry* a horse to water is a common performance. This usage seems to have Bible authority, for we read, Lev. iv. 21, "He shall *carry* forth the bullock without the camp and burn him"; and 2 Chr. xiv. 15, "They smote also the tents of cattle and *carried* away sheep and camels in abundance"; and again, Gedaliah's duty was "that he should *carry* Jeremiah home" (Jer. xxxix. 14).

6. *Coat*, 'a petticoat.' Still used in the South. So *undercoat* in the same sense. "Cousin Sally Dilliard and Mose, like genteel folks, they walked the log, but my wife, like a darned fool, hoisted her *coats* and waded through." Henry Watterson, *Oddities of Southern Life*, p. 478. Bailey and Johnson both give *coat* for a woman's petticoat. Halliwell says that it is so used in Cumberland, and adds that any gown was formerly called a coat. Cf. *Romaunt of the Rose*: "And she hadde on a cote of grene of cloth of Gaunt"; also Locke's "a child in coats." A friend writes me that the word was "so used a generation or two ago in seaboard Massachusetts."

7. *Collards* is, as Bartlett says, "a corruption of *colewort*, a kind of cabbage grown at the South, the leaves of which do not form a close head." Webster says *colewort* in this sense is obsolete; but in the South no word, as no dish, is better known among the poorer whites and negroes than collards or greens. Uncle Remus frequently

mentions *collards*; e. g. "Brer Rabbit make so free wid de man's *collard* patch dat de man tuk 'n sot a trap fer ole Brer Rabbit" (p. 123). Gilmore, *My Southern Friends*, p. 54, speaks of "the poor trash who scratched a bare subsistence from a sorry patch of beans and *collards*." Halliwell and Wright give *collard* for *colewort* in the East of England, and *collets* for young cabbages in Berkshire. Spenser speaks of "fat *colworts* and comforting perseline."

8. *Crope*, preterit and past participle of *creep*, is common among the negroes and poorer whites. It was once used by a pupil of mine. Uncle Remus (p. 55) says, "Brer Tarrypin he crope under de bed." Cf. Piers Plowman (Prol. 186 = 370), "We crope under benches." Halliwell quotes from Gower (MS. Soc. Antiq. 134), "This lady who was crope aside, As sche that wolde hireselven hide." "By that time the little thing had crope three or four miles off." South.

9. *Dansy*, says Prof. Schele De Vere, "is used in Pennsylvania of persons who are failing from old age." It is still used also in Virginia. Grose quotes *dansy-headed* (Norfolk and Suffolk) as 'giddy, thoughtless.' It is Scotch also; cf. Jamieson, *donsie* or *doncie*, meaning 'dull and dreary' (Hamilton), 'stupid' (Roxb.). The noun *dansie* or *dancie* means in Scotch 'a stupid, lubberly fellow,' and has perhaps the same origin as Engl. *dunce*, and from the noun comes, no doubt, the adjective with its easily derived meanings both of 'saucy' and 'stupid or dull.' The latter signification is the one nearest the Virginia usage, where it applies, I believe, only to a feeling of physical dulness or weariness or weakness.

10. *Ding* and *dinged*, moderate forms of an oath, about like *darn*, peculiar to the South, according to Prof. Schele De Vere and Bartlett. "If I ever takes another (thrashing) for her or any of 'em, may I be *dinged*, and then dug up and *dinged* over again." (Henry Watterson, *Oddities, etc.*, 338.) "Mr. Bill Williams said 'he'd be *dinged* ef he had had a hot waffle, even when thar was waffles, sense that dad-blasted Yankee had moved up to old Miss Spouter's eend.'" (Ibid., 317.) Halliwell gives it as a moderated imprecation. It is doubtless a figurative use of the obsolete *ding*, 'to throw or dash with violence.' Cf. Middle English *dingen*, 'to knock,' Scotch *ding*, 'to beat.' The verb is not found in Anglo-Saxon. Cf. also Milton's "*ding* the book a coit's distance from him."

11. *Doted*, 'decayed inside,' of a tree. It is quite common in South Carolina and other Southern States. A correspondent in Ohio "has heard it, but not often." Halliwell gives *doated*, 'beginning to decay.' Johnson quotes Howell (1650), "And the *dotard* trees serve

for firing," where *dotard* is evidently the same as *doted*. I think that Nares makes a mistake in defining *doted* as 'stumpy' in the following passage : —

Then beetles could not live | Upon the hony bees,
But they the drones would drive | Unto the *doted* trees.

It must mean 'decayed *or* hollow.'

12. *Fill*, 'to draw.' This usage, derived from the old word *fills*, 'shafts,' is, so far as I know, confined to North Carolina. Bartlett mentions *fills* as "a common mispronunciation of *thills*"; but Shakespeare has (Tr. and Cr., iii. 2), "An you draw backward, we'll put you i' the *fills*." So in the Merchant of Venice, ii. 2, the folio of 1623 reads, "Thou hast got more haire on thy chin then Dobbin, my *phil*-horse, has on his taile." Nares gives also these examples: "I will Give you the forehorse place, and I will be I' th' *fills*," from *Woman Never Vexed*, 1632; "Acquaint you with Jock, the forehorse, and Fibb, the *fil*-horse," from Heyward and Rowland, *Fortune by Sea and Land*. Johnson quotes the word from Mortimer's *Husbandry*, and Halliwell has *filler*, 'shaft-horse,' and *fill-bills*, 'the chain-tugs to the collar of a cart-horse by which he draws.'

13. *Forenent* or *Forenenst*, 'opposite to, gegenüber.' Used still in rural parts of the South not affected by immigration, so that it is certainly a relic of the speech brought over from the mother country. According to Prof. Schele De Vere, it is used in Pennsylvania. Webster says it is obsolete, quoting Fairfax, "The lands *forenenst* the Greekish shore." It is Scotch and Irish. Cf. Schele De Vere, and Benet's *Essay on Americanisms*. Halliwell gives it also from North of England.

14. *Frazle*, 'to unravel cloth'; used also of anything coming apart into strands. It is used everywhere in the South, and I was surprised to find that it was not in the dictionaries and in good use everywhere. We have also the expression *all frazled out*, figuratively used, about equivalent to 'used up.' Halliwell has *to frazle*, 'to unravel cloth,' and *frazlings*, 'threads of cloth torn or unravelled,' East.

15. *Fresh*, "used locally in Maryland for a stream distinct from the tide water, as 'Allen's Fresh.' The lands in Talbot County, Md., are divided into *freshes* and *salls*." (Bartlett.) Halliwell gives *fresh* as a Kentish word, meaning 'a little stream *or* river nigh the sea.' *Fresh* for 'freshet *or* overflow,' in which sense Johnson quotes it from Grose (North) and Crutwell (Lincolnshire), is still common among the lower classes of the South. Milton, as well as Shakespeare, uses it to denote a pool of fresh water: "I'll not show him where the

quick freshes are." Tempest. In Virginia it means also 'a small tributary of a larger river,' and Beverley (*History of Virginia*) already mentions "the *freshes* of Pawtomeck river." *Freshet* seems to have been once used in the sense in which *fresh* is now used in Maryland. Cf. "Now love the *freshet* and then love the sea." Browne, *Brit. Past.* (1613). So Milton: "All fish from sea or shore, *freshet* or purling brook." See Schele De Vere, p. 475.

16. *Frumenty*, *fromety*, or *furmity*, 'wheat boiled in milk, to which sugar and spice are added'; used in Maryland, Virginia, North Carolina, and other Southern States. It is given in the dictionaries, but I cannot find that it is now known anywhere in the North. Beverley (*History of Virginia*) defines *homony* as "Indian corn soaked, broken in a mortar, husked, and then boiled in water over a gentle fire for ten or more hours, to the consistency of *furmity*." *Frumenty* is undoubtedly the original form, and derived from Latin *frumentum*. Dr. Gower (Todd's Johnson) says: "Frumenty makes the principal entertainment of all our country wakes. Our country people call it *furmity*." Nares, who says it is still a favorite dish in the North of England, gives examples from 1585 down, with the various forms, — *furmenty*, *furmentie*, *furmity*, *furmety*.

17. *Galled*. Galled spots in a field are places where the soil has been washed away, or has been so exhausted that nothing will grow. The word is common in South Carolina, and perhaps generally in the South. Halliwell gives "*gauls*, 'spots where grass, corn, or trees have failed.' (South.)" Wright has "*galls*, 'springs or wet places in a field, and bare places in a crop.'" Nares quotes from Norden's *Surveyors Dialogue* (1610): "I see in some meddows *gaully* places, where litle or no grasse at all groweth, by reason (as I take it,) of the too long standing of the water." Johnson quotes from Ray, *On the Creation*: "If it should fall down in a continual stream like a river, it would *gall* the ground, wash away plants by the roots, &c." I think this usage is transferred from the ordinary one of *gall*, 'to wear away by friction, to break the skin by rubbing,' to a spot in a field where the soil has been worn away by constant tilling and the action of water; and after the meaning 'an unproductive spot' was once established, it was then applied to wet spots also.

18. *Holp*, the old preterit and past participle of *help*, is still used among the lower classes in many parts of the South, and from this they even form an infinitive *to holp* (hope), instead of *to help*. "Considerably *holp* up" is a phrase often heard; cf. "A man is well *holpe* vp that trusts to you." Com. of Err., iv. 1. Uncle Remus (p. 112)

says: "Brer Bar, he *hope* Miss Meadows bring de wood." "I *holped* him ter plow las' month," writes C. E. Craddock, *Atlantic*, May, 1883. "But it can't be *hoped*, and so I takes the responsibility." H. W., *Oddities, etc.*, 358. Cf. Macbeth i. 6: "But he rides well; and his great love, sharp as his spur, hath *holp* him to his home before us." Halliwell has *hoap*, 'helped,' from Essex. *Holpen*, the past participle, is found in the Bible, Bacon, Spenser, etc.

19. *Hone*, 'to pine *or* long for anything,' is not yet obsolete in the South, though perhaps rare. Uncle Remus (p. 198) says: "Sometimes w'en I git kotch wid emptiness in de pit er de stummuck, an' git ter fairly *honin'* arter sump'n w'at got substance in it, den it look like unto me dat I kin stan' flat-footed an' make more cle'r money eatin' pies dan I could, if I wuz ter sell de las' one twixt dis an' Chrismus." Johnson gives the following example from Burton's *Anatomy*: "His heart is still with her, to talk of her, admiring and commending her, lamenting, *honing*, wishing himself anything for her sake." Halliwell gives it as from Devonshire.

20. *Jag*, 'to prick *or* pierce with a thorn or any sharp-pointed thing.' Common in various parts of the South. So in South Carolina, a man in swimming was said to have been "*jagged* by a snag." It seems to be Scotch, for Jamieson gives *to jag*, 'to job *or* pierce,' and the noun *jag* or *jagg*, 'a prick with a sharp instrument.' "Affliction may gie him a *jagg* and let the wind out o' him, as out o' a cow that's eaten wet clover." *Heart of Midlothian*. The form often heard in South Carolina and elsewhere is *jōōg* which means rather 'to punch,' and may be the same as *jag*.

21. *Foggle*, 'to shake up and down *or* move up and down on a plank suspended between supports at each end.' From this we have the word *joggling-board* to indicate the contrivance itself. *Joggling* is a favorite amusement of children in South Carolina, and the joggling-board on the front piazza is a common sight. As a large part of my childhood was spent on the joggling-board, I supposed, till I looked it up, that the word was in all the dictionaries. Halliwell has *to joggle*, 'to shake,' and *joggle* in our sense is perhaps a misapplication of this. The word in Webster for shaking up and down is *jiggle*, which we do not know in this sense in the South. *Joggle* seems to be the more correct form for shaking, or for any unsteady motion.

22. *Fower* or *jour*, quite common in the South in the sense of persistent quarrelling or scolding. It seems to be also an old Eastern Massachusetts usage, but is rare there, I hear, if still known. This I take to be the word used by C. E. Craddock in a dialect tale (*Atlan-*

tic, January, 1880): "But law, I can't stand hyar all day *jowin'* 'bout Rufus Chadd." Halliwell and Wright give *jouring*, 'a scolding,' (Devonshire), and Nares, who thinks it may have been coined from *juro*, quotes from Hayman's *Quodlibets* (1628):

I pray that Lord that did you hither send,
You may your cursings, swearings, *jourings*, end.

Wright, however, takes *jouring* here to mean 'scolding,' and no doubt correctly.

23. *Kink*, the old Scotch word, is still used in West Virginia, and perhaps elsewhere in the South, of a child's losing its breath by coughing especially, or crying, or laughing. It is so defined by Bailey and Halliwell. Cf. the old Dutch *kincken*, *kichen*, Germ. *keichen*; also the obsolete or provincial Eng. *kink-host*, Germ. *Keichhusten*. Todd's Johnson surmises, it seems to me probably enough, that *chin-cough*, 'whooping-cough,' is more properly *kin-cough*, which would be exactly equivalent to *kink-host*, Germ. *Keichhusten*.

24. *Mang* means in West Virginia the 'slush about a pig-sty.' Halliwell has *mang*, 'a mash of bran and malt,' from *mang*, A.S. *mengan*, 'to mix or mingle,' cf. *mang-corn*. The West Virginia usage has the same source as the word in Halliwell. A student of Vanderbilt University (from West Tennessee) was heard to say recently: "Well, if I fail on my examination, I'll have the consolation that I am in the *mang* [i. e. 'the crowd'], as the old people in my country say," exactly Germ. *Menge*. Cf. Scotch *mix one's mang*, 'to join in anything.'

25. *Misery*, 'a pain'; universal among the negroes and lower classes in the South. A friend writes me that old people in the West use it so. "Mrs. Johns, sitting on the extreme edge of a chair and fanning herself with a pink calico sun-bonnet, talked about her husband and a *misery* in his side and in his back, and how he felt it a comin' on nigh on ter a week ago." C. E. Craddock, *Atlantic*, May, 1878. Halliwell gives *misery*, 'constant bodily pain' (East).

26. *Poor* is pronounced *pore* almost universally in the South; in fact, I should consider this pronunciation one of our shibboleths, and hence I give it, though one (and only one) of my correspondents (from Massachusetts) writes me that he is familiar with it. "Simon Burney air a mighty *pore* old man." C. E. Craddock, in the *Atlantic Monthly*. "And now they want to turn it all on my *pore* daughter." H. Watterson, *Oddities*, etc. It is at least as old as Piers Plowman (Prol. 83): "Pleynd hem to the bischope that hire parissches were *bore*." So repeatedly, if not invariably, in Piers Plowman.

27. *Priminary*, 'a predicament or difficulty,' given by Bartlett, on

the authority of Sherwood's *Georgia*, as Southern. I am not acquainted with the usage, but it has old English, as well as Scotch authority. It is of course, as Johnson says, from *premunire* (Lat. *praemonere*), the old writ in the common law. Johnson gives as second meaning 'the penalty so incurred,' and third, 'a difficulty, a distress' ("a low ungrammatical word"). Halliwell gives, from the North, *priminery*, 'difficulty.' Jamieson has *primanire*.

28. *Rip*, 'a lean horse,' not uncommon in South, though a low word. "There's an old *rip* down there in the stable; you may take him and ride him to hell, if you want to," said an irate Carolina farmer to a foraging party during the war. Johnson gives *rip*, 'refuse,' as "a rip of a horse." Wright gives it as 'a lean animal'; cf. Germ. *Gerippe*.

29. *Seepy* and *seepage*. Prof. Schele De Vere says that *seep* means, in New England, 'to run through fine pores or any very small openings'; but the adjective *seepy* and the noun *seepage*, common in West Virginia, Louisiana, Tennessee, &c., are not known to any of my correspondents in the North or West. Cable says, in one of his Creole tales: "When the Anglo-American flood that was presently to burst in a crevasse of immigration upon the Delta had thus far been felt as slippery *seepage*, which made the Creole tremble for his footing." *Seepy* land means in Virginia, Maryland, &c., land under cultivation, not well drained. It is no doubt the same as *sipe*, 'to drain or drip,' which Halliwell and Grose quote. Worcester, in his Supplement, gives *seepy* as "Scotch and U. S.," and quotes from Johnson "seepage and sewage." The root appears in the A.S. *sipen-ſge*, 'lippus, trief-äugig.'

30. *Servant* was the common Southern euphemism for 'slave' in the ante-bellum times. *Servant* (with the contrast "*hired* servant") and *bondman* are the Bible words; but in Jer. ii. 14 and Rev. xviii. 13 we have *slave*.

31. *Skew-bald*, same as 'piebald,' given as obsolete in Webster, is still sometimes used of a horse in the South. Nares says it is still used in that sense in Cheshire, and quotes from Cleaveland's Poems of 1651: "You shall find | Og the great commissary, and which is worse, | Th' apparatour upon his skew-bal'd horse."

32. *Slashes*, 'wet or swampy grounds overgrown with bushes.' The slashes of Hanover Co., Virginia, became famous as the birthplace of Henry Clay. Bartlett quotes from Beverley's *Virginia*: "Although the inner lands want the benefit of game (which, however, no pond or *slash* is without)," &c. It is of the same origin with Halliwell's *slashy*, 'wet and dirty,' and with the Scotch *slash*, 'to work in what is wet

and flaccid.' Doubtless the noun was used in England at the time of the settlement of Virginia, but I find no trace of it.

33. *Snack*, 'a luncheon *or* hasty repast,' is, I believe, despite the fact that one, and only one, of my correspondents (Massachusetts) knows it (and he has lived in the South), a Southern expression. "'You'd better stay en take a snack wid me, Brer Fox,' sez Brer Rabbit, sez he." Uncle Remus, p. 99. Johnson gives it as common in this sense in various parts of the North of England. So Jamieson has both *snack* and *snatch* in this sense. It is the old English *snack*, 'to snatch.' The expression *to go snacks*, i. e. 'to go shares,' is the common one in the South, while *to go snucks* is the usual form in the North and West; though the former is still used in Massachusetts.

34. *Sobbed* *or* *sobby*, 'soaked *or* wet,' commonly applied to land, though also to other things, is the Southern word for *soggy*, which we never or seldom use, I think. "The high lands are *sobbed* and boggy." Charleston letter to *New York Herald*. "Cranberries will grow in *sobby* ground, where nothing else can be raised." *Norfolk Journal*. *Sobby* bears the same relation to *sob*, 'to sop *or* suck up' (which occurs in Mortimer's *Husbandry*, and seems now to be obsolete except in Suffolk), as *soggy* does to *soak*. Dickens has *soppy*. Halliwell gives *sobbed*, 'soaked with wet' (Warwick). Cf. Bartlett and Schele De Vere.

35. *Stob*, 'a small post *or* stake *or* stump of a shrub,' commonly so used in many, if not all, parts of the South. It is not elegant, however. Wright has *stob*, 'a post, a small stake'; so also Jamieson has both *stob* and *stab* in this sense; cf. Germ. *Stab*.

36. *Stile*. To stile a gun is to aim it, as a cannon, or to direct a small gun by putting it on supports. Halliwell has *to stile*, 'to direct, as a gun'; Jamieson, *stile*, 'to place *or* set'; *to stile* cannons, 'to plant them.'

37. *Strut*, 'to be over-full, to swell out.' One of my correspondents from New York marked this as common in that State; two others from there do not know it; nor do any others of my correspondents know it. It is not common, but still used at the South; so said a negro nurse recently. Webster quotes from Dryden: "The bellying canvas *strutted* with the gale." Again Dryden: "The goats with *strutting* dugs shall homeward speed." Cf. Germ. *strotzen*. Todd's Johnson quotes from Drayton: "That makes each udder *straute* abundantly with milke." Promptorium Parvulorum: "Strowtyn, *or* bocyn owt" ('to swell *or* bend out').

38. *Swash*. Bartlett says: "In the Southern States of America. a

name given to a narrow sound or channel of water lying within a sand-bank, or between that and the shore." In this sense, I think it is entirely Southern. "It is said they took refuge in the *swash* behind the house." *New Orleans Bee*, 1869 (De Vere). Wright gives *swash* (2), 'a crack or channel in the sand made by the sea.'

39. *Swinging* or *swinging*, 'huge, great,' is quite common in the South; used generally by children. A "swinger" in the same sense is, I believe, common enough in the North. It is very old, as the examples cited by Todd's Johnson show: "I wote not who doth rule the winds and bear the *swinging* sway." Turberville, 1567. "A *swinging* storm will sing you such a lullaby." B. & Fl. Nares quotes from the *Hist. of Jack Horner*: "Quoth Jack, now let me live or die, | I'll fight this *swinging* boar."

40. *Such* or *so . . . as that*, instead of *such* or *so . . . that*. I venture to record this as a Southernism, because only one of my correspondents (from Massachusetts) knows it. "The Faculty are favorable to *such* a reduction of studies *as that* a man can do his work well." Chancellor of Vanderbilt University. "It is strictly a local measure, the bill being *so* drawn *as that* it applies only to Nashville." *Nashville American*, 1883. I recently heard the expression from three Southern college presidents and two professors. It occurs in the Life of Bunyan: "Wherefore I did labor *so* to speak *as that* thereby, if possible, the sin and the person guilty might be particularized." Cf. Maetzner's *Englische Grammatik*, iii. 2, 2d ed., pp. 505 and 419.

41. *Thoroughfare*. Bartlett gives this word, in the sense of a 'low gap between mountains,' as Southern, citing "Thoroughfare Gap" in Fauquier Co., Virginia; so "Thoroughfare Mountain." It is probably an application of the original and literal meaning of *thoroughfare*, and doubtless quite old in this sense.

42. *Trash*, in the phrase "poor white trash," so common among the negroes, though it may be here simply a usage coined from *trash* in the general sense of anything worthless, has classical authority. It is possibly the survival of the usage in Shakespeare, "I suspect this *trash* | To be a party in this injury." Othello v. 1. Again, Othello ii. 1: "If this poor *trash* of Venice, whom I trash | For his quick hunting, stand the putting on." Halliwell has *trash-bag*, 'a worthless fellow.' Children are called *trundle-bed trash*.

43. *Use*, 'to frequent, to inhabit.' The word in this sense is put down as obsolete already in Todd's Johnson; so Webster and Worcester; but it is still in daily use at the South. Uncle Remus (p. 68) says, "Der's an old gray rat w'at *uses* 'bout 'yer." It is by no means

a negroism, but common among almost all classes. "There's a cloud that *uses* around White Sides (mountain)," said a North Carolina mountaineer. (Benet.) Spenser (F. Q.) has, "In these strange ways where never foot did *use*." Milton, *Lycidas* : —

Ye vallies low, where the mild whispers *use*
Of shades and wanton winds, and gushing brooks.

B. Jonson : "He *useth* every day to a merchant's house, where I serve water." The noun *use* is frequently employed in conversation in the South in a very odd way, namely, *I have no use for him*, meaning, 'I do not like him,' about as strong as *ich mag ihn nicht*.

44. *Upping-block*, 'a horse-block,' in common use in West Virginia. Halliwell gives it as so used in various dialects in England.

45. *Wain*, 'a wagon,' Prof. Schele De Vere gives as "still in daily use in some parts of the United States, e. g. in the peninsula east of the Chesapeake, one of the first parts of Virginia and of North America that were colonized." Cf. Spenser : "There ancient night arriving, did alight | From her high weary wain." Halliwell gives it as still in use. The ordinary form *wagon* is borrowed from the Dutch.

46. *Wall the eyes*, that is, 'to roll the eyes so as to show the white.' I can remember this as a very common way among the little negroes in South Carolina of showing displeasure, and expressing impudence, when they did not dare say anything. It comes of course from the noun *wall-eye*, or the adjective *wall-eyed*.

47. *While*, for 'till.' Bartlett quotes the usage from Sherwood's *Georgia* as Southern; for instance, *stay while I come*, for 'stay till I come.' I understand it is so used in Tennessee. The dictionaries give it as obsolete. Cf. Shakespeare's *Macbeth*, iii. 1 : "*While* then, God be with you." Beaumont and Fletcher : "I'll lie under your bed *while* midnight." Halliwell gives it in this sense from Yorkshire.

48. *Whomml*, 'to turn a trough, or any vessel, bottom upwards, so that it will drain well'; used in West Virginia. Halliwell gives *whomml*, 'to turn over' (various dialects). Jamieson has *whummil*, *wham-ble*, and *quhemle*, in the same sense.

49. *Wrack-heap*, as it probably should be spelled, or *rack-heap*, as it is spelled commonly, means in West Virginia 'a confused mass of logs and other rubbish, usually accumulated by high water.' Some one from West Virginia wrote once a letter to some Northern paper describing an immense rack-heap which floated down a river and carried away a bridge; but as the word was not known where the paper was published, the strange phenomenon was announced of a rock-heap floating down a river. I find from Jamieson that *wrak*, or *wrack*,

or *wreck*, means, 1. 'whatever is thrown out by the sea, as broken pieces of wood, sea-weed, etc.'; and 4. 'refuse of any kind' (so Halliwell, *rack*, 'weeds, refuse,' Suffolk); and here perhaps we find the origin of the expression. More probably we have here simply the old form of the word *wreck* preserved; cf. Milton's "A world devote to universal wrack."

50. *Year*, as a pronunciation of the word *ear*. I run the risk perhaps of being charged with maligning my people when I call this a Southernism; but while it is the universal pronunciation among the lower classes, it was not confined to them a few years ago. I recall two ladies of excellent family, both professors' wives, who regularly pronounced it *year*, or rather *yer*. When I was a boy at school, a common conundrum with us was, "Why is Tick's mouth like an overseer's wages?" And the answer was, "Because it runs from year to year." Tick was a German boy. Uncle Remus (p. 205) says: "Come yer, son, whar dey ain't no folks, an lemme drap some Jawjy (Georgia) intment in dem *years* er yone." "My gal baby keeps up sich a hollerin', I can't hear my own *years*." J. C. Harris (Uncle Remus) in the *Century*. This pronunciation seems to be very old, since Halliwell quotes from the Nominale manuscript:

But sone thei cane away here hedes wrye,
And to fayre speche lyttely thaire *yeres* close.

I might add that *earth* is quite commonly pronounced *yearth* or *yeath* among the lower classes at the South; so *hear* is pronounced *yer*; and *here*, which is usually, I think, pronounced *hyere* among the better classes, is pronounced *yere* among the lower. All these have, of course, old English or provincial English authority, and I suspect that they are common among the lower classes of the North as well as the South.

[NOTE.—Of these words the following are given in Bartlett, without any statement as to English usage, viz.: *bat*, *brotus*, *coat*, *ding*, *doted*, *fills*, *fresh*, *seepy*, *slashes*, *swash*, *thoroughfare*, *while*.]

IV. — *The Development of the Ablaut in Germanic.*

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IN this paper I propose to speak of the strong verbs in Gothic, High German, English, Saxon, and Norse, with occasional reference to the Frisian. I shall first give a complete list of the strong verbs in each dialect, then examine the relations of the dialects to one another in the distribution of the verbs with Ablaut, and finally I shall examine the question how far these verbs are old, and how far they may be shown to be peculiar to the individual dialects. I shall try also to show the causes and general lines of the new developments in the Ablaut. The phonetic development of the Ablaut vowels I shall not touch upon here.

SECTION I.

Lists of strong verbs have already been published. The first was by Grimm, in his Grammar. This was extended and improved by Amelung in his *Bildung der Tempusstämme*, 1871; but further investigation and study has shown even this later list to be so faulty that it seems necessary, in order to win a firm foundation for our work, to present the facts once more in the light which the last twelve years have shed upon them, before proceeding to examine their meaning.

The table of strong verbs which follows contains all the strong verbs which occur in Gothic and Old Norse (the East Germanic dialects), and in Old English, Old (and Middle) High German, and Old Saxon (the West Germanic dialects). These are arranged, according to the classification used in my paper on the English Ablaut in the *Transactions* for 1882, in parallel columns, and alphabetized according to Old Germanic "Stems" constructed to represent the simplest form of the root-vowel with the consonants that would have accompanied it in Old Germanic had the verb been present there. A uniform alphabet is thus attained for all the dialects, and the blank

spaces left by the absence of a verb in any dialect are filled by related forms in *Italics*, where such occur. * The table includes the reduplicating verbs of Class V., and the preterito-presents. Where only participles occur, they are given in parentheses. Notes have been added, at the close of the list, to such verbs as seemed to demand any particular remark.

The abbreviations are as follows: OG. stands for Old Germanic; WG., for West Germanic; G., for Gothic; ON., for Old Norse; OHG., for Old High German; OS., for Old Saxon; OE., for Old English; ME., for Middle English; NE., for New English.

A mark of interrogation (?) *before* a word implies a doubt whether it should be placed where it is. The same mark *after* a verb implies that it is found only in the present tense. The sign + means that both strong and weak forms occur. W. stands for "weak," and S. for "strong"; A. for adjective, N. for noun.

I. a.

Stem.	G.	ON.	OE.	OHG.	OS.
at	itan	eta	etan	ezzan	etan
bad	bidjan	biðja	biddan	bittan	biddan
brak ¹	brikan	<i>breka</i> w.	brecan	brechan	brekan
drap		drepa	drepan	trefan	
5 dav	diwan	<i>deyja</i> IV.	<i>dzað</i> N.	<i>toujan</i> w.	<i>dōjan</i> w.
fah	<i>fahēps</i> N.	(feginn)	fēon	fehan	
fat	fitan	feta	? fetan	fezan	
frat		freta			
fnah				fnehan	
10 frag			fricgan		
fragn ²	fraihnan	fregna	frignan		fregnan
gab	giban	gefa	giēfan	geban	geban
gat	gitan	geta	giētan	gezzan	getan
hlaf	hlifan				
15 jah				jehan	gehan
jas				jesan	
jad				jetan	
knag		knā <i>pret.-p.</i>	<i>cnāwan</i> V.	<i>cnāan</i> w.	<i>bi-knegan</i> ?
knad		<i>knōða</i> w.	cnedan	cnetan	
20 kvap	qiþan	kveða	cweðan	quedan	quethan
lag	ligan	liggja	licgan	liggan	liggjan
lak		leka	<i>leccan</i> w.	(lechen)	
las	lisan	lesa	lesan	lesan	lesan
mag	mag <i>pret.-p.</i>	mā	maeg	mac	mag
25 man	man <i>pret.-p.</i>	man	man	<i>man</i> N.	man
mat	mitan	meta	metan	mezzan	
nah	nah <i>pret.-p.</i>	<i>g-nōg</i> A.	nēah	nah	<i>gi-nōg</i> A.

	Stem.	G.	ON.	OE.	OHG.	OS.
	nas	nisan	<i>nest</i> N.	nesan	nesan	nesan
	naþ	nipan	<i>nāð</i> N.	<i>nēðan</i> W.	<i>ga-nāda</i> N.	<i>nātha</i> N.
30	plag			plēon	pflegan	plegan
	rag				regen MHG.	
	rak	rikan	<i>reka</i> ?	recan	rechen MHG.	
	sahv	saihvan	<i>sǣ</i>	sēon	sehan	sehan
	sat	sitan	<i>sitja</i>	sittan	sizzan	sittan
35	skah		<i>skaga</i> W.	<i>sciōn</i> W.	scehan	
	skrak				<i>schrecken</i> MHG.	
	skrap		<i>skrapa</i> W.	screpan	<i>scarbōn</i> W.	
	slak		(slokinn)	<i>slēc</i> A.	<i>slach</i> MHG. A.	
	sprak		<i>sprek</i> N.	sprecan	sprehhan	sprekan
40	snav	snivan	<i>snūa</i> V.	<i>snēowan</i> III.		
	stak	stik N.	<i>stikill</i> N.	<i>sticel</i> N.	stehhan	stekan
	strap		<i>streða</i>	<i>stregdan</i> Ic.	stredan	
	svab		sofa	swefan	<i>swebjan</i> W.	<i>swebjan</i> W.
	svaþ ¹⁷		<i>swiða</i> II.	<i>swaðre</i> N.	swedan	
45	svak			<i>swec</i> N.	swehhan	<i>swek</i> N.
	trad	trudan	<i>troða</i>	tredan	tretan	<i>trada</i> N.
	trag	<i>trigō</i> N.	trega	<i>tregjan</i> W.	<i>trāgi</i> A.	tregan
	trak				trehhan	
	þag		<i>þiggja</i>	þicgan	<i>dikkan</i> W.	<i>thiggean</i> W.
50	vab		vefa	wefan	weban	<i>webbi</i> N.
	vad	vidan	<i>vaðr</i> N.	<i>wēd</i> N.	wetan	<i>wād</i> N.
	vag	vigan	vega	wegan	wegan	<i>weg</i> N.
	vas	visan	vesa	wesan	wesan	wesan
	vrak	vrikan	reka	wrecan	rehhan	wrekan

I. b.

55	bar	bairan	bera	beran	beran	beran
	bram		<i>brim</i> N.	<i>brim</i> N.	breman	<i>bremmja</i> N.
	dval	<i>dvals</i> A.	<i>dvöl</i> N.	dwelen	twelan	dwelan
	hal	<i>halja</i> N.	<i>hel</i> N.	helan	helan	helan
	kval		<i>kvelja</i> W.	cwelan	quelan	quelan
60	kvam	qiman	koma	cuman	kuman	kuman
	nam	niman	nema	niman	neman	niman
	skal	<i>skal pret.-p.</i>	skal	sceál	skal	skal
	skar		skera	sceran	sceran	<i>skard</i> A.
	stal	stilan	stela	stelan	stelan	stelan
65	swar				sweran	
	tam	timan	<i>tamr</i> A.	<i>tam</i> A.	zeman	
	tar	tairan		teran	zeran	<i>terjan</i> W.
	tram				tremen MHG.	
	þvar ³	<i>þvairks</i> A.	<i>þverra</i> Ic.	þweran	dweran	
70	val	vulan ?	<i>vella</i> Ic.	<i>wéallan</i> V.	<i>wallan</i> V.	<i>wallan</i> V.

I. c.

	Stem.	G.	ON.	OE.	OHG.	OS.
	ann	<i>ansts</i> N.	ann <i>pret.-p.</i>	an	an	
	balg	<i>balgs</i> N.	(bolginn)	belgan	belgan	belgan
	ball ⁴		bella	bellan	bellan	<i>biil</i> N.
	band	bindan	binda	bindan	bintan	bindan
75	barg	bairgan	bjarga	béorgan	bergan	bergan
	bark		<i>berkja</i> W.	béorcan		
	blaggv	bliggvan		<i>blowe</i> ME. N. <i>blurwan</i> III.		
	braggv		(brugginn)	<i>bríowan</i> III. <i>brurwan</i> III.		
	bragd		bregða	bregdan	brettan	bregdan
80	bramm		<i>brim</i> N.	<i>brim</i> N.	brimmen MHG.	<i>bremmja</i> N.
	brang ⁶	briggan		bringan	bringen	bringen
	brann	brinnan	brenna	béornan	brinnan	brinnan
	brast		bresta	brestan	brestan	brestan
	dalb	<i>draban</i> IV.		delfan	telban	delban
85	darb		<i>djarfa</i> W.	déorfan	derben MHG.	derven
	dars	<i>dars pret.-p.</i>	? <i>darr</i> N.	déar	tar	dar
	dant		detta	<i>dynt</i> N.		
	drank	drigkan	drekka	drincan	trinkan	drinkan
	faht			féohtan	fehtan	
90	falh	filhan	fela Ib.	felhan	felhan	felhan
	fand	finþan	finna	findan	fintan	findan
	flaht	<i>flahta</i> N.		<i>fléax</i> N.	flehtan	
	gall	<i>göljan</i> W.	gella	giéllan	gellan	
	gald	gildan	gjalda	giéldan	geltan	geldan
95	galp		<i>galpa</i> W.	giélpan	gelfan	
	gann	ginnan		ginnan	ginnan	ginnan
	gard	gairdan				
	garr			géorran	<i>gurren</i> W. MHG.	
	glamm				glimmen MHG.	
100	gnest		gnesta	<i>gnāstan</i> W.		
	gnall		gnella			
	grann				grinnen MHG.	
	grand	<i>grundus</i> N.	<i>grannr</i> N.	grindan	grinden MG.	<i>grund</i> N.
	gramm	<i>grammjan</i> W.	<i>gramr</i> A.	grimman	grimmen MHG.	<i>gram</i> A.
105	hall				hellan	
	halp	hilpan	hjalpa	helpan	helfan	helpan
	hank		<i>hinka</i> W.		hinkan	
	hand	hinþan		<i>hūð</i> N.	<i>hunda</i> N.	
	hlamm	<i>hlamm</i> N.	<i>hlam</i> N.	hlimman	limman	
110	hnaggv		hnöggva	<i>hnēaw</i> A.	<i>ge-nau</i> A.	
	hramp			hrimpan	rimpfan	
	hrand		hrinda	hrindan		
	hrankv		hrökkva			
	hrasp				hrespan	
115	hvarr			hwéorran		
	hvarb	hvairban	hverfa	hwéorfan	hwerban	hwerban

	Stem.	G.	ON.	OE.	OHG.	OS.
	kann	kann <i>pret.-p.</i>	kann	cinnan cann <i>pret.-p.</i>	kan	kan
	karb			céorfan	kerven MG.	
	karr				cherran	
120	klamb		<i>klifa</i> II.	climban	chlimban	
	klamp				klimpfen MHG.	
	klang ⁶			clingan	chlingan	
	klankv		klökkva	<i>clokken</i> W.ME.		
	knall				cnellen MHG.	
125	krang			cringan		
	kramm		<i>kremja</i> W.	crimman	chrimman	
	kramp		(kroppinn)	<i>krampe</i> N. ME.	crimpfan	
	kvall				quellan	
	kvang			cwincan		
130	lang	<i>leihts</i> A.	<i>léttr</i> A.	<i>langre</i> A.	lingan	
	lann	linnan	<i>linna</i> W.	linnan	linnan	
	lamp			limpan	limpan	
	lask				leskan	<i>leskjan</i> W.
	malk	<i>miluks</i> N.	<i>mjölkk</i> N.	melcan	melcan	
135	marn	<i>maurnan</i> W.	<i>morna</i> W.	murnan	<i>mornēn</i> W.	<i>mornēn</i> W.
	nanþ	<i>nanþjan</i> W.	<i>nenna</i> W.	<i>nīðan</i> W.	nindan	<i>nāðian</i> W.
	rann	rinnan	renna	rinnan	rinnan	rinnan
	salk			selcan	selken MG.	
	sangv	siggvan	syngva	singan	singan	singan
140	sankv	sigqan	sökkva	sincan	sincan	sinkan
	sanþ	<i>sandjan</i> W.	<i>senda</i> W.	sinnan	sinnan	<i>sīð</i> N.
	sard		serða	serdan	serten MG.	
	skald				skeltan	
	skalf		skjälfa	<i>scelfan</i> W.		
145	skall	<i>skillings</i> N.	skella	<i>scilling</i> N.	skellan	<i>skilling</i> N.
	skanþ		<i>skiinn</i> N.	<i>scinn</i> N.	schinden MHG.	
	skarr		<i>skera</i> Ib.	<i>sceran</i> Ib.	skerran	
	skranþ		skreppa		schrumpfen MHG.	
	skrand	<i>skreitan</i> II.			skrintan	
150	skrank			scrincan	schrinken MHG.	
	sland	slindan		<i>slitan</i> II.	slintan	
	slang		slyngja	slingan	slingan	
	slank		slinka Swed.	slincan	<i>stihhan</i> II.	
	slamp		sleppa	<i>slipan</i> II.	<i>slimm</i> A.	
155	small		smella			
	smalt ⁷		<i>melta</i> W.	metlan	smelzan	<i>metljan</i> W.
	smart			smerten ME.	smerzan	
	snark				snerhan	
	snarp		<i>snara</i> W.		snerfan	
160	snart		snerta			
	spann	spinnan	spinna	spinnan	spinnan	
	sparr		sperna	spurnan	spurnan	spurnan
	sprang		springa	springan	springan	springan

	Stem.	G.	ON.	OE.	OHG.	OS.
	sprant		spretta	(<i>sproten</i> III.)	sprinzan	
165	stang	stiggan	stinga	stingan	<i>stanga</i> N.	
	stankv	stigqan	stökkva	stincan	stinkan	
	starb		<i>starf</i> N.	stéorfan	sterban	sterban
	start				sterzen MHG.	
	stragd		<i>ströða</i> Ia.	stregdan	<i>stredan</i> Ic.	
170	svalg		svelgja	swelgan	swelgan	
	svall		svella	swellan	swellan	swellan
	svalt	sviltan	svelta	sweltan	swelzan	sweltan
	svamm	<i>svumsl</i> N.	svimma	swimman	swimman	
	svand		<i>svinnr</i> A.	swindan	swintan	
175	svangv	<i>svaggejan</i> W.	<i>svangr</i> A.	swingan	swingan	swingan
	svank		<i>svikja</i> II.	swincan	<i>swihhan</i> II.	<i>swican</i> II.
	svarb	svairban	sverfa	swéorfan	swerban	swerban
	svark		<i>svarkr</i> N.	swéorcan	<i>gi-suerc</i>	swerkan
	taggv		tyggva			
180	tald		<i>tiald</i> N.	teldan	<i>zelt</i> N.	
	tang		<i>tengja</i> W.	tingan	<i>zengi</i> A.	<i>tengi</i> A.
	tramp	trimpan				
	trann				trinnen MHG.	
	bahs			<i>pixl</i> N.	dehsen MHG.	
185	bamp		<i>dampi</i> N.	<i>dampen</i> W. ME.	dimpfen MHG.	
	band			pindan		
	bang	<i>peihan</i> II.	<i>pungr</i> A.	pingan	? <i>dāha</i> N.	
	bans	pinsan	pistill N.	<i>pistel</i> N.	dinsan	
	barb	parf <i>pret.-p.</i>	parf	péarf	darf	parf
190	bars	pairsan	<i>perra</i> W.	pyr A.	<i>derran</i> W.	
	brand			prindan	drinden MG.	
	brangv	<i>preihan</i> II.	pryngva	pringan	dringan	pringan
	brask	priskan	<i>priskja</i> W.	prescan	drescan	
	bvarr	<i>pvairks</i> A.	pverra	<i>pveran</i> Ib.	<i>dweran</i> Ib.	
195	þvang		<i>þvinga</i> W.	þvang N.	dwingan	þwingan
	vall	<i>vulan</i> Ib.	vella	<i>wallan</i> V.	wellan	<i>wallan</i> V.
	valt	<i>valtjan</i> W.	velta	<i>weltan</i> V	<i>walzan</i> V.	
	valv	vilvan	<i>völva</i> N.			
	vand	vindan	vinda	windan	wintan	windan
200	vank			<i>wincjan</i> W.	winkan	<i>wankol</i> A.
	vann	vinnan	vinna	winnan	winnan	winnan
	varp	vairpan	verpa	wéorpan	werfan	werpan
	vars	<i>vairs</i> A.	<i>vörr</i> A.	<i>wlers</i> A.	werren	werren
	varþ	vairþan	verða	wéorðan	werdan	werðan
205	vrang	<i>vrungð</i> N.	vringa	wringan	ringan	

II.

bid	beidan	bīða +	bīdan	bītan	bīdan
bit	beitan	bīta	bītan	bīzan	bītan

	Stem.	G.	ON.	OE.	OHG.	OS.
	blik		blikja +	blican	blichen	blikan
	bris				(brisen MHG.)	
210	briþ				(britten MHG.)	
	dig	deigan	<i>deigr</i> N.	<i>dæg</i> N.	<i>teig</i> N.	
	dik				tichen MHG.	
	drib	dreiban	drifa	drifan	triban	drīban
	drit		drīta	drītan ?	drissen MG.	
215	dvin		<i>dvīna</i> W.	dwīnan		
	fis		fisa		<i>fst</i> N. MHG.	
	flit		<i>flū</i> N. Swed.	flītan	vlīzan	
	gin		gīna +	gīnan	<i>gīnen</i> W.	
	glid ⁸		<i>glāðr</i> A.	glīdan	glīten MHG. (gliffen MHG.)	glīdan
220	glip					
	glit	<i>glitmunjan</i> W.	<i>glīta</i> W.	<i>glītan</i> W.	glīzan	glītan
	gnid			gnīdan	gnītan	gnīdan
	gli				glīen MHG.	
	grin		<i>grīma</i> N.	<i>grinnian</i> W.	grīnan	
225	grip	greipan	grīpa	grīpan	grīfan	grīpan
	gris			grīsan		
	hlib	<i>hleibjan</i> W.	<i>hlīfa</i> W.		līpan	
	hlid		<i>hlīð</i> N.	hlīdan	<i>lit</i> N.	hlīdan
	hnigv	hneivan	hnīga	hnīgan	nīgen MHG.	hnīgan
230	hnip		(hnīpinn)	<i>hnīpian</i> W.		
	hnit		hnīta	hnītan	<i>nīs</i> N. MHG.	
	hrin ⁹		hrīna	hrīnan	hrīnan	hrīnan
	hrib		hrīfa	rīven ME.	rīban	
	hvin		hvīna	hwīnan ?		
235	ih ¹⁰	<i>aih pret.-p.</i>	<i>ā</i>	<i>āh</i>	<i>eih</i>	<i>ēh</i>
	ki ¹¹	kijan	<i>kīð</i> N.	<i>cīnan</i> II.	<i>chīnan</i> II.	<i>kīnan</i> II.
	kid ²⁰			cīdan ?		
	knid ²⁰			cnīdan ?		
	kin ¹¹	<i>keinan</i> W.	<i>kīnd</i> N.	cīnan	chīnan	kīnan
240	klib		klīfa	clīfan	chlīban	kliban
	klip		klīpa +	<i>clyppan</i> W.		
	krig				krīgen MG.	
	kvin	<i>gainōn</i> W.	<i>kveina</i> W.	cwīnan	<i>weinōn</i> W.	
	kvip		kviða +	<i>cwiðan</i> W.		
245	lib	leiban	<i>līfa</i> W.	līfan	līban	līban
	lihv	leihvan	<i>ljā</i> W.	lēon	līhan	līhan
	lik	<i>leikan</i> W.	<i>līka</i> W.	<i>līcjan</i> W.	(lichen MHG.)	<i>likōn</i> W.
	lim		<i>līm</i> N.	<i>līm</i> N.	limen MHG.	
	lip	leiþan	liða +	liðan	līdan	līðan
250	lis	leisan	<i>lāra</i> W.	<i>lāran</i> W.	<i>lerran</i> W.	<i>lerrjan</i> W.
	mig		mīga	mīgan	mīgen NNG.	
	mip	<i>maidjan</i> W.	<i>meiða</i> W.	mīðan	mīdan	mīðan
	nip	<i>neiþ</i> N.	<i>nīð</i> N.	<i>nīð</i> N.	nīden MHG.	<i>nīð</i> N.
	nip	<i>ga-nipnan</i> W.		nīpan		
255	rid	<i>raids</i> A.	rīða	rīdan	rītan	

	Stem.	G.	ON.	OE.	OHG.	OS.
	rik				rihan	
	rim				riman	
	rin	<i>rignjan</i> W.	<i>regn</i> N.	rinan +	<i>reganōn</i> W.	<i>regan</i> N.
	ris	reisan	risa	risan	risan	risan
260	rip	<i>raupjan</i> W.		ripan	<i>roufan</i> W.	
	rist ¹²	<i>vrists</i> N.	rista	<i>writan</i> II.	<i>risan</i> II.	<i>writan</i> II.
	sig		sigā	sigan	sigan	sigan
	sih		<i>gǣ</i> W.	sēon	sihan	
	sik			sīcan		
265	siþ		sīða +		<i>seid</i> N.	
	skib				schiben MHG.	
	skid		<i>skīð</i> N.	<i>scīd</i> N.	schiten MHG.	
	skin	skeinan	skina	scinan	skinan	skinan
	skit		skīta	schiten ME.	schizan	
270	skip	<i>skaidan</i> V.	<i>skīð</i> N.	<i>scādan</i> V.	schiden MHG.	<i>skōan</i> V.
	skri				skrīan	
	skrib			scrīfan	scriban	skriban
	skrid		skrīða	scriðan	scritan	skridan
	skrit	skreitan			<i>schranz</i> N.	skritan
275	slid ¹³	sleidan	<i>slīðrar</i> N.	slīdan	slīten MHG.	
	slik		<i>slinka</i> Ic. Swed.	<i>slincan</i> Ic.	slīhhan	
	slip		<i>slipa</i> W. Icel.	slīpan	slīfan	
	slit		slīta	slītan	slīzan	slītan
	smit	smeitan	<i>smīta</i> W.	smītan	smīzan	
280	snik		(snikinn)	snīcan	<i>snahhan</i> W.	
	snip	sneiþan	snīða	snīðan	snīdan	snīdan
	sniv ¹⁴		snīva	snīwen ME.	snīwan	
	spiv	speiwan	<i>spýja</i> V.	spīwan	spīwan	spīwan
	sprit ¹⁵		<i>spretta</i> Ic.	<i>split</i> NE. W.	sprīzen MG.	
285	stig	steigan	stīga	stīgan	stīgan	stīgan
	strid		<i>striða</i> W.	strīden ME.	strītan	<i>strīd</i> N.
	strik	<i>striks</i> N.	<i>striuka</i> III.	strīcan	strīchan	
	svib	sveiban	svīfa +	swīfan	<i>sweibōn</i> W.	
	svig				swīgen MHG. + <i>swīgōn</i> W.	
290	svik	<i>svikns</i> A.	svīkja	swīcan	swīhhan	swīkan
	svin			<i>swintan</i> Ic.	swīnan	
	svip ¹⁶	<i>sveipains</i>	svīpa		swāfen MHG.	swīpan ?
	svip ¹⁷		svīða +	<i>swaðul</i> N.	<i>swedan</i> Ia.	
	tih	teihan	<i>tjā</i> W.	tēon	zīhan	tīhan
295	þih	þeihan	<i>þjā</i> W.	þēon	dīhan	þīhan
	þrib		þrīfa	<i>þrāffan</i> W.		
	þrih	þreihan	<i>þryngva</i> Ic.	<i>þringan</i> Ic.	<i>drihe</i> MHG. N.	þringan Ic.
	þvit		<i>þveita</i> W.	þwītan		
	vig	veihan	<i>vīg</i> N.	wīgan	wīhan	<i>wīg</i> N.
300	vik		vīkja	wīcan	wīhhan	wīkan
	vip	veipan		<i>wipfan</i> W.	wīfan	
	vis				wīsan	
	vit	veitan	veit <i>pret.-p.</i>	wītan	wīzan	wītan

	Stem.	G.	ON.	OE.	OHG.	OS.
	vlit	<i>vlits</i> N.	lita	wlitan	litze MHG. N.	<i>wliti</i> N.
305	vrih			wreōn	rihan	
	vrit	<i>vrits</i> N.	rita	writan	rizan	writan
	vriþ		riþa	wriðan	riden MHG.	<i>wreðjan</i> W.

III.

	bud	biudan	bjöða	bēodan	biotan	biodan
	bug	biugan	bjöga	būgan	biogan	
310	but		<i>bauta</i> + v.	<i>bēatan</i> v.	biuzen MHG.	
	blu	<i>bligvan</i> Ic.		blowe ME. N.	bliuwan	
	bru		<i>brugginn</i> Ic.	brēowan	briuwen MHG.	
	bruk	<i>brūhjan</i> W.	<i>brūka</i> W.	brūcan	<i>brūhhan</i> W.	brūkan ?
	brut		brjōta	brēotan	briezen MHG.	<i>brētōn</i> W.
315	brup			brēoðan		
	dub	<i>dūbō</i> N.	<i>dūfa</i> N.	dūfan	<i>dūbo</i> N.	<i>dūfā</i> N.
	dug	daug <i>pret.-p.</i>	<i>duga</i> W.	dēah	toug	dōg
	drug	driugan	<i>drýgja</i> W.	drēogan	triogan	driogan
	drup		drjūpa	drēopan	triufan	driopan
320	drus	driusan	<i>dręyri</i> N.	drēosan	<i>trōr</i> MHG. N.	driosan
	fuk		fjūka	<i>fog</i> NE.		
	flug		fjūga	fleogan	fliogan	
	fluh	þliuhan	<i>flyja</i> W.	fleōn	fliohan	fliohan
	flut	? <i>flauts</i> A.	fjōta	fleotan	fliozan	fliotan
325	frus		frjōsa +	frēosan	friosan	
	gup		<i>gaupn</i> N.	gēopan	<i>gauf</i> N.	
	gus		gjōsa			
	gut	giutan	gjōta	gēotan	giozan	giotan
	grus			grēosan	? <i>gruos</i> MHG. N.	<i>gruri</i> N.
330	grut	<i>grētan</i> v.	<i>grāta</i> v.	grēotan	<i>grāen</i> MHG. W.	griotan ?
	huf	hiufan	<i>hjūfa</i> W.	<i>hēofan</i> W.	<i>hiufan</i> W.	hiovan ?
	hup			hēoðan		
	hlut		hljōta	hlēotan	hliozan	hliotan
	hnup	hniupan	<i>hnupla</i> W.	<i>hnēapan</i> v.		
335	hnus		hnjōsa		niusan	
	hnup	<i>hnupō</i> N.	hnjōða	<i>hnossjan</i> W.	hniutan	
	hru		<i>hryggva</i> W.	hrēowan	hriuwan	hreuan
	hrus		hrjōsa	hrēosan	? <i>roso</i> N.	
	hrut		hrjōta	hrūtan	rūzan ?	
340	hrup ¹⁸		hrjōða	(hroden)		
	ku			cēowan	chiuwan	
	kus	kiusan	kjōsa +	cēosan	chiosan	kiosan
	klub		kljūfa	clēofan	chlioban	clioban
	krud			crūdan	crūden MNG.	
345	kruk			criochan		
	krup		krjūpa	crēopan	krūfen MG.	
	krust	kriustan			? <i>kristen</i> MHG. W.	
	lub	<i>liubs</i> A.	<i>liufr</i> A.	lēofan	<i>liub</i> A.	<i>liof</i> A.

Stem.	G.	ON.	OE.	OHG.	OS.
	liudan	<i>lyðr</i> N.	lēodan	liotan	liodan
350 lug	liugan	ljūga	lēogan	liogan	liogan
luk	lūkan	lūka +	lūcan	lūhhan	lūkan
lus	liusan	<i>leysa</i> W.	lēosan	liosan	liosan
lust	<i>lustus</i> N.	ljōsta	<i>lust</i> N.	<i>lust</i> N.	<i>lust</i> N.
lut	<i>liuts</i> A.	lūta	lūtan	<i>lūzēn</i> W.	
355 nut	niutan	njōta	nēotan	niozan	niotan
rub	<i>raubōn</i> W.	rjūfa	rēofan	<i>roubōn</i> W.	<i>rōvōn</i> W.
rud	<i>rauds</i> A.	rjōða	rēodan	rōt A.	rōd A.
ruk		rjūka	rēocan	riohhan	riokan
rut		rjōta	rēotan	rizan	rōtōn W.
360 sug ¹⁹		sūga	sūgan	sūgan	
suk	siukan	<i>sjūkr</i> N.	<i>sēoc</i> A.	<i>siuchen</i> W.	<i>sukt</i> N.
sup		sūpa	sūpan	sūfan	
suþ	ʔ <i>saups</i> N.	sjōða	sēoðan	siodan	
skub	skiuban		scūfan	scioban	
365 skut	<i>skauts</i> N.	skjōta	scēotan	skiozan	skiotan
slup	sliupan	<i>sleppa</i> Ic.	slēopan	sliofan	
slut		slūta Swed.		sliozan	
smug		smjūga	smūgan	smiegen MHG.	
smuk			smēocan		
370 snu	<i>snivan</i> Ia.	<i>snūa</i> V.	snēowan		
spuft ²⁰			spēohtan		
sprut		<i>spretta</i> Ic.	(sproten)	spriozen MHG.	
stub	<i>stubjus</i> N.			stiuban	
stup		stūpa	<i>stūþjan</i> W.	ʔ <i>stuf</i> N	stuypen O.
375 strud			strūdan	<i>strūþjan</i> W.	[Dutch.
struk	<i>striks</i> N. See II.	strjūka	<i>strūcan</i> II.	<i>strīhhan</i> II.	
svuh			swēon		
tuh	tiuhan	(toginn)	tēon	ziohan	tiohan
put	<i>puthaurn</i> N.	þjōta	þūtan	diozan	
380 prut	þriutan	þrjōta	þrēotan	driozan	

IV.

ag	ōg <i>pret. p.</i>	<i>agi</i> N.	<i>ēgan</i> W.	<i>egi</i> N.	
ak		aka	acan		
al	alan	ala	alan	<i>alt</i> A	
an	anan	<i>ōnd</i> N.	<i>anda</i> N.	<i>anado</i> N.	<i>ando</i> N.
385 bak		<i>baka</i> W.	bacan	bachan	
dab	daban	<i>dafna</i> W.	(dafen)		
dav	<i>dīvan</i> Ia.	deyja	<i>dēad</i> N.	<i>toujan</i> W.	<i>dōjan</i> W.
drab	draban		<i>drēfan</i> W.	<i>truobjan</i> W.	<i>drōbjan</i> W.
drag	dragan	draga	dragan	tragan	dragan
390 far	faran	fara	faran	faran	faran
fiah		flā	flēan	flān MNG.	
frap	frapjan	<i>frōðr</i> A.	<i>frōd</i> A.	<i>frōt</i> A.	<i>frōd</i> A.
gal	<i>gāljan</i> W.	gala	galan	galan	

	Stem.	G.	ON.	OE.	OHG.	OS.
	gav		geyja			
395	grab	graban	grafa	grafan	graban	graban
	gnag		gnaga	gnagan	nagan	<i>nagal</i> N.
	hab	hafjan	hefja	hebban	hebban	hebbjan
	hlah	hlahjan	hlæja	hlēhhan	hlahhan	hlahan
	hlap	hlapjan	hlada	hladan	hladan	hladan
400	hnaf		hnafa			
	kal	<i>kalds</i> A.	kala	<i>caljan</i> W.	<i>kalt</i> A.	<i>kald</i> A.
	klav		klā	<i>clāwu</i> N.	<i>chlāwa</i> N.	
	lah	<i>laian</i> V.	<i>lā</i> W.	lēan	lahan	lahan
	lap		<i>lepja</i> W.	<i>lapian</i> W.	laffan	
405	mal	malan	mala	<i>malo</i> N.	malan	malan
	mat	möt <i>pret.-p.</i>	möt N.	möt	muoz	möt
	rap	rapjan	<i>raða</i> W.	<i>reðjan</i> W.	<i>reðjōn</i> W.	<i>reðjōn</i>
	raf ²¹			rafan		
	sab			<i>sap</i> N.	seffan	sebbjan
410	sak	sakan	<i>sök</i> N.	sacan	sahhan	sakan
	skab	skaban	skafa	scafan	skaban	
	skak		skaka	scacan		skakan
	skap	skapjan	skepja	sciéppan	skaffan	skapjan
	skap	skapjan	<i>skada</i> W.	sciédðan	<i>skadōn</i> W.	
415	slah	slahan	slā +	slēan	slahan	slahan
	span		<i>spenja</i> W.	spanan	spanan	spanan
	stand	standan	standa	standan	stantan	standan
	stap			steppan	<i>stepfan</i> W.	steppan
	svar	svaran	sverja	swerjan	swerjan	swerjan
420	tak	<i>tēkan</i> V.	taka	tacan		
	pvah	pvahan	pvā	pwēan	dwahan	pwahan
	vad		vaða	wadan	watan	
	vah			wahan		
	vahs	vahsjan	vaxa	wéaxan	wahsan	wahsan
425	vak	vakan	<i>vaka</i> W.	wacan	<i>wachēn</i> W.	<i>wakōn</i> W.
	vask		<i>vaska</i> W.	waskan	waskan	waskan

V. a.

	alp	alpan	<i>elda-sk</i> W.	<i>elald</i> A.	<i>alt</i> A.	<i>ald</i> A.
	ar	arjan ?	<i>erja</i> W.	<i>erian</i> W.	erran	
	bann		<i>banna</i> W.	bannan	bannan	<i>ban</i> N.
430	bland	blandan	blanda	blandan	blantan	blandan
	fanh	fāhan	fā	fōn	fāhan	fāhan
	fall		falla	féallan	fallan	fallan
	falp	falpan	falda	féaldan	faltan	
	gang	gaggan +	ganga	gangan	gangan	gangan
435	hanh	hāhan	hanga +	hōn	hāhan	(hangen)
	hald	haldan	halda	héaldan	halten	haldan
	hals	<i>hals</i> N.	<i>halsa</i> W.	<i>héals</i> N.	halsen + MHG. <i>helsjan</i> W.	
	þrang	þraggan	<i>þranga</i> W.		<i>þfrenge</i> MHG. W.	

	Stem.	G.	ON.	OE.	OHG.	OS.
	salt	saltan	salta w.	séaltan	saltan	salt N.
440	skald				skaltan	skaldan ?
	spald	<i>spilda</i> N.	<i>speld</i> N.	<i>split</i> NE. W.	spaltan	
	spann		<i>spanna</i> W.	spannan	spannan	<i>spanan</i> IV.
	stald	staldan	-	stéaldan	-stalt A.	
	vald ²³	valdan	valda +	wéaldan	waltan	waldan
445	valk		<i>válka</i> W.	wéalcen	walkan	
	vall	<i>vulan</i> Ib.	<i>vella</i> Ic.	wéallan	wallan	wallan
	valt	<i>valtjan</i> W.	<i>vella</i> W.	wéaltan +	walzan	

V. b.

	bæg		<i>bægja</i> W.		bāgan +	? bāgan
	blās ²³	blēsan	blāsa	blæsen ME.	blāsan	
450	brād		<i>brād</i> N.	<i>brāda</i> N.	brātan	
	drād			drædan	trātan	drādan
	grāt ²³	grētan	grāta	grætan	<i>grāsen</i> MHG. W.	grātan
	lāt ²³	lētan	lāta	lætan	lāzan	lātan
	rād ²³	rēdan	rāða	rædan	rātan	rādan
455	slāp	slēpan	<i>sleppa</i> Ic.	slæpan	slāfan	slāpan
	tāk ²³	tēkan	<i>taka</i> IV.	tacan IV.		
	vāt	<i>vaian</i> V.		<i>wāwan</i> V.	wāzan	wātan
	blā		<i>blār</i> N.	blāwan	blāhan +	
	knā		<i>knega</i> Ia.	cnāwan	<i>knāhan</i> W.	<i>knēgan</i> W.
460	krā			crāwan	<i>krāhan</i> W.	
	lā ²³	laian	<i>lā</i> W.	<i>lāan</i> IV.	<i>lahan</i> IV.	<i>lahan</i> IV.
	mā		<i>mā</i> W.	māwan	<i>māhan</i> W.	
	sā ²³	saian	sā ²³ +	sāwan	<i>sāhan</i> W.	sāhan +
	prā			prāwan	dræn + MHG.	
465	wā ²³	vaian	? <i>vei</i> !	wāwan	<i>wāhan</i> W.	

V. c.

	blōt	blōtan	blōta +	blōtan	blōzan +	
	flōk	flōkan			fluohhan +	flōkan
	hrōp	<i>hrōpjan</i> W.	<i>hrōpa</i> W.	hrōpan	hruofan +	hrōpan
	hvōs			hwōsan		
470	hvōp	hvōpan		hwōpan		
	knōd			cnōdan		
	svōg	<i>svōgjan</i> W.		swōgan	<i>swēg</i> N.	<i>swōgan</i> W.
	vōp	<i>vōpjan</i> W.	<i>αpa</i> W.	wēpan	wuofan +	wōpan
	blō			blōwan	<i>bluohan</i> W.	<i>blōan</i> W.
475	flō	<i>flōdus</i> N.	<i>flōa</i> W.	flōwan	<i>fluot</i> N.	<i>flōd</i> N.
	glō		<i>glōa</i> W.	glōwan	<i>gluohan</i> W.	
	grō ²³		grōa +	grōwan	<i>gruohan</i> W.	
	hlō		hlōa ?	hlōwan	<i>hlōjan</i> W.	
	rō ²³		rōa +	rōwan	<i>rūejen</i> W. MHG.	
480	spō			spōwan	<i>spuohan</i> W.	<i>spōt</i> N.

V. d.

	Stem.	G.	ON.	OE.	OHG.	OS.
	aik	aikan			<i>eihhōn</i> W.	
	aisk	cf. <i>aistan</i> W.	cf. <i>zsta</i> W.	<i>ascian</i> W.	eischen MHG.	<i>zskōn</i> W.
	frais	fraisan	<i>fraista</i> W.	<i>frāsjan</i> W.	<i>freisen</i> W. MHG.	
	hait	haitan	heita	hātan	heizan	hētan
485	hvais ²⁴		<i>hvāsa</i> W.	hwæsan		
	laik	laikan	leika	lācan	leichen + MHG.	
	mait	maitan	<i>meita</i> W.	<i>mīte</i> N.	meizan	
	naip ²⁴	<i>ganipnan</i> W.		nāpan		
	skaid	skaidan	<i>skeið</i> N.	scādan	skeidan	skēdan
490	svaif	<i>sveiban</i> II.	<i>svīfa</i> + II.	swāfan	<i>sweiðōn</i> W.	
	svaip	<i>sveipains</i> N.	sveipa +	swāpan	sweifan	swēpan
	tais			<i>tāsan</i> W.	zeisan	
	plaih	plaihan			<i>stehjan</i> W.	

V. e.

	aud		(auðinn)	(ēaden)	-ōt N.	(ōdan)
495	auk	aukan	auka	(ēacen)	<i>ouhhōn</i> W.	(ōkan)
	aus		ausa			
	baut		bauta +	bēatan	bōzan	
	braut		<i>brjōta</i> III.	brēatan	<i>briean</i> III. MHG. <i>brētōn</i> W.	
	daug			dēagan	<i>lougal</i> A.	
500	hauf	<i>hiufan</i> III.	<i>hjūfa</i> W.	hēafan	<i>hiufan</i> W.	<i>hiowan</i> ?
	hlaup	hlaupan	hlaupa	hlēapan	loufan	hlōpan
	hnaup	<i>hniupan</i> III.	<i>hnupla</i> W.	hnēapan		
	skraud		<i>skrūð</i> N.	<i>scrēadjan</i> W.	skrōtan	
	spraut		<i>spretta</i> Ic.	sprēatan	<i>spriozen</i> III. MHG.	
505	staut	stautan	<i>stultr</i> A.		stōzan	stōtan
	bau ²⁵	bauan +	bua	buan +	<i>bonwen</i> W. MHG. <i>bouan</i> W.	
	hau	<i>havi</i> N.	höggva	hēawan	houwan	(hauwan)
	nau ²²	b-nauan	nūa +	nēod N.	nūan	niod N.
	sau		sōa +		? sōna N.	
510	snau ²²	<i>snīwan</i> Ia.	snūa	<i>snōwan</i> III.		
	spau	<i>speiwan</i> II.	spyja +	<i>spīwan</i> II.	<i>spīwan</i> II.	<i>spīwan</i> II.

NOTES TO THE LIST.

1. brak. The West Germanic dialects have participles according to Ib., but Frisian has Ia.

2. fragn. The *n* is only in the present in EG., but it makes its way occasionally into other forms in OE., and always in OS. The stem *frag* is an offshoot of this stem.

3. þvar. Fick, 3. 142, separates the WG. word from the EG. given here, and compares to the WG. ON. *þvara* N.

4. ball. ON. *bella* = hit, hurt; WG. *bellan* = to bell, with which compare ON. *helja* and *boli*; yet the meanings of the strong verbs can be reconciled, and they are from one stem.

5. brang. The pret. and part. are always weak in Gothic, and often in WG.
6. klang. OE. *clingan* = to contract; OHG. *chlingan* = to ring; yet they are from the same WG. stem.
7. smalt = malt. The two stems exist side by side in Germanic; outside of Germanic we find only *mald*; yet the related stem OG. *smart*, Indo-European *smard*, proves the *s* to be old. See Fick, 3. 236, 357; 1. 836, 721.
8. glid. ON. *gladr* = OHG. *glat* is from an OG. stem *glad*, which appears as *gland* in HG. dialectic *glandern*, and with the absorbed nasal in *glid*.
9. hrin. The ON. *hrina* means "squeal"; WG. means "touch."
10. ih. In OHG. and OS. the singular is not found. The infinitive is OHG. *eigan*, OS. *ēgan*.
11. ki and kin may be identical, and the *n* originally part of the present stem, as in *fragn* Ia. The G. verb occurs only in the participle *kijans*.
12. rist for *vrist* = *vrit-t*. So Scherer, *Deutsche Sprache*, 247. If this is so, the words from the older dialects are related to *rist*, else there are no words connected with it.
13. slid. This is shown to be Gothic by the Old French *eslider*. See Dietz, *Wörterbuch*, 575. See also Schade, *Wb.* 825.
14. sniv. The ME. is strong, rarely weak. The OE. is weak and rare.
15. split, and also *sprit*, is borrowed into HG. from LG., whence also English *split*. The stem is from *sprant*, Ic.
16. svip. The strong verb is found in ON. only in preterit; in MHG. only in present and preterit. OS. has only *forswēp*, which may be from *sweipan* V. All these forms are derived from a verb of class V., stem *swaip*. See Schade, *Wb.*, 914.
17. svip. On the relations of this stem to *svap* Ia. and *sup* III., see Schade, *Wb.*, 906, and Johannes Schmidt's *Vocalismus* 1. 58.
18. hrup. ON. *hrjóða* = "strip, disable, vomit forth," Vigfusson, Dict. 286; ON. *hroþinn*, OE. *hroden* are participial adjectives, corresponding in form to the verb, but meaning "dressed, painted, adorned." It is difficult to reconcile these meanings.
19. sug. The ON. has *sjūga* and *sūga*, the OE. *sūcan* and *sūgan*.
20. spuft. This stem is doubtful, owing to the double consonant. I find the word in Sievers's *Anglo-Saxon Grammar* given as Northumbrian.
21. raf. The OE. verb occurs only in Genesis 2078 *berōfan*, which may be miswritten for *rufoŋ*, preterit plural of *rēofan* III., but this word corresponds with Latin *rapio*. Cf. Schmidt's *Vocalismus* II. 292, 465.
22. vald Ia. has in ON. a strong present and preterit and a weak preterit and participle; grō, rō of Vc. have in ON. weak preterits but strong participles. The same is also true in ON. of *sā* Vb. and *nau*, *snau* Ve. See Wimmer, *Grammar*, § 156.
23. The stems *blās*, *grāt*, *lāt*, *rād* have *ē* in the present and *ō* with reduplication in the past in Gothic. They therefore, and also *lā*, *sā*, *wā*, show both ablaut and reduplication. In other dialects they are regular members of class V. Like these in Gothic is *tēkan*, stem *tāk*; but here the other dialects have the stem *tak* IV.
24. hvais, naip. *Hwōsan* is given by Sievers in his *Grammar*, p. 137, without citation; *nāpan* is placed here because of *geniōp*, Exodus 475; but the form may be a mistake for *genāp* from *nīpan* II.

25. *bau*. The preterit is weak in G., OE.

26. *kid*, *knid*. OE. *cīdan* occurs in present in Aelfric's Homilies I. 96, II. 158, and in Waldere. It may be identical with the weak *cīdan*. Sievers gives it as strong, *Grammar*, p. 130; *cnīdan* is found in Sievers, but Leo and Grein have not the word. I know no passage in which it occurs.

SECTION II. — ANALYSIS OF THE TABLE.

There are in all 511 stems. Of these, 54 belong to Ia., 16 to Ib., 135 to Ic., making 205 with *a*¹ as root-vowel. Class II. has 102 stems; here the Indo-European vowel was *ai*. Class III. has 73 stems; the root-vowel is *au*. Class IV., containing the verbs with *a*², has 46 stems. Class V. has 85 originally reduplicating verbs.

The following table shows the distribution of the verbs among the dialects according to classes:—

	I. a.	I. b.	I. c.	II.	III.	IV.	V.	Total.
G.	27	8	36	27	21	25	36	180
ON.	30	6	59	43	39	27	31	235
OE.	32	11	81	64	57	32	60	337
O. and MHG.	40	15	99	72	45	27	46	344
OS.	21	8	37	35	24	21	28	174
All Dialects	54	16	135	102	73	46	85	511

The next step in the investigation is to consider the relation of the dialects to one another, so that we may see how far each follows in the beaten track, how far it opens a path of its own, and whether a group of dialects can be distinguished from the others in any important particulars. I shall give first a list of those verbs which I have found in all the five dialects; then those found in four; then those found in East Germanic and West Germanic, though only in three or two dialects; then those found in West Germanic in three or two languages; and, finally, those which occur in one dialect only.

Common to all dialects are the stems: I. a. *at*, *bad*, *gab*, *gat*, *kvað*, *lag*, *las*, *mag*, *sahv*, *sat*, *vas*, *vrak* (12). I. b. *bar*, *kvam*, *nam*, *skal*, *stal* (5). I. c. *band*, *barg*, *brann*, *drank*, *falh*, *fand*, *gald*, *halp*, *hvarb*, *kann*, *rann*, *sangv*, *sankv*, *svalt*, *svarb*, *parb*, *vand*, *vann*, *varp*, *varp* (20). II. *bid*, *bit*, *drib*, *grip*, *hnigv*, *ih*, *liþ*, *ris*, *skin*, *snip*, *stig*, *vit* (12). III. *bud*, *gut*, *kus*, *lug*, *luk*, *nut*, *tuh* (7). IV. *drag*, *far*, *grab*, *hab*, *hlah*, *hlaþ*, *skap*, *slah*, *stand*, *svar*, *pvah*, *vahs* (12). V. a. *bland*, *fanh*, *gang*, *hanh*, *hald*, *vald*; b. *lāt*, *rād*; d. *hait*; e. *hlaup* (10). Total, 78 stems.

The following 65 stems occur in four dialects:—

G. ON. OE. OHG. I. a. fat, mat, rak, trad, vag. I. c. spann, stankv. III. bug, þrut. IV. skab. V. a. fald; b. blās; c. blōt; d. laik; e. bau. Total, 15.

G. ON. OE. OS. I. a. man, fragn. V. b. grāt, sā; e. auk. Total, 5.

G. ON. OHG. OS. IV. mal. Total, 1.

G. OE. OHG. OS. I. a. brak, nas; I. c. brang, dars, gann. II. lib, lihv, spiv, tih, pih. III. dug, drug, fluh, lud, lus. IV. sak, mat. V. b. slāp; d. skaid. Total, 19.

ON. OE. OHG. OS. I. c. balg, bragd, brast, sparn, sprang, svall, prangv. II. blik, hrin, klib, sig, skrip, slit, svik, vik, vrit. III. drup, flut, hlut, klub, ruk, skut. V. a. fall; d. svaip; e. hau. Total, 25.

Of the following, 77 stems occur in three, 97 in two, dialects. Of these, 74 are confined to the wg.

G. ON. OE. I. c. stang. II. svib. IV. al. Total, 3.

G. ON. OHG. V. e. nau. Total, 1.

G. OE. OHG. I. a. nah; I. b. tar; I. c. lann, þrask. II. slid, smit, vig. III. skub, slup. V. a. salt. Total, 10.

G. OE. OS. III. drus. Total, 1.

G. OHG. OS. V. c. flōk; e. staut. Total, 2.

ON. OE. OHG. I. a. drap, fah, vab; I. b. skar; I. c. ann, ball, gall, sard, slangv, svalg, svamm, vrang. II. drit, mig, rid, rif (hrif), skit, sniv, vrip. III. brut, flug, frus, hrut, krup, rut, sug, sup, smug, put. IV. flah, gal, gnag, vad. V. e. baut. Total, 35.

ON. OE. OS. IV. skak. V. e. aup. Total, 2.

ON. OHG. OS. II. svip. Total, 1.

G. OE. IV. dab, skaþ, vak. V. a. stald; b. vā; c. hvōp. Total, 6.

G. OHG. I. a. vad; I. b. tam; I. c. sland, þans. II. vip. V. a. ar; d. mait. Total, 7.

G. OS. II. skrit. III. huf. Total, 2.

ON. OE. I. a. svab, þag; I. c. hrand, slank. II. gin, hnit, hvin, snik, vlit. III. hrus, hrup, lut, rub, rud. IV. ak, tak. V. c. grō, hlō, rō. Total, 19.

ON. OHG. I. a. straþ, lak; I. c. kramp, skall, sprant, skramp, vall. III. hnus, hnup, slut. Total, 10.

ON. OS. I. a. trag. III. stup. Total, 2.

OE. OHG. OS. I. a. plag, sprak; I. b. dval, hal, kval; I. c. dalb, darb, starb, svang. II. glid, gnid, kin, miþ, skrib. III. hru. IV. lah, span, vask. V. a. vall; b. drād; c. hrōp, vōp. Total, 22.

OE. OHG. I. a. knad; I. b. þvar; I. c. faht, galp, gramm, grand, hlam, hramp, karb, klamb, klang, krimm, lamp, malk, salk, sann, skrank, malt (smalt), smart, svand, þrand. II. flit, sih, slip, strid,

strik, vrih. 'III. bru, ku, krud, sprut. IV. bak. V. a. banth, spann, valk, valt; b. blā, þrā. Total, 38.

OE. OS. I. c. svark. II. hlid. III. bruk, grut. IV. stap. Total, 5.

OHG. OS. I. a. jah, stak; I. c. þvang, varr. II. gliit. IV. sab. V. a. skalt; b. bāg, vāt. Total, 9.

The following 193 are confined to one dialect:—

G. I. a. hlifān, nīpan, divan, snivan; I. b. vulan; I. c. bliggvan, gairdan, hinpan, trimpan, þairsan, vilvan. II. deigan, kijan, leisan, preihan. III. hniupan, kriustan, siukan. IV. ōg, anan, draban, fraþjan, rapjan. V. alþan, praggan, tēkan; laian, aikan, fraisan, þlaihan. Total, 30.

ON. I. a. freta, knā, (slokinn); I. c. bryggja, detta, gnesta, gnella, hnyggja, hrökkva, klökkva, skjalfa, slippa, smella, snerta, tyggja, þverra, velta. II. fisa, (hnifinn,) klipa, kvīpa, rista, sīpa, svīpa, þrīfa. III. fjūka, gjōsa, ljōsta, strjūka. IV. deyja, geyja, hnafa, kala, klā. V. ausa, spyja, sōa, snūa. Total, 38.

OE. I. a. frigan, screpan; I. c. béorcan, géorran, hwéorran, cringan, cwincan, murnan, stregdan, swincan, teldan, tingan, þindan, þingan. II. dwinan, grisan, cīdan, cnīdan, cwīnan, nīpan, rīnan, rīpan, sīcan, þwitan. III. brēoðan, dūfan, gēopan, grēosan, hēoðan, lēofan, smēocan, snēowan, spēoðan, strūdan, swēon. IV. rāfan. V. cnāwan, crāwan, māwan; hwōsan, cnōðan, swōgan, blōwan, flōwan, glōwan, spōwan; hwāsan, nāpan, swāfan; brēatan, dēagan, hēafan, hnēapan, sprēatan. Total, 54.

OHG. I. a. fnehan, jesan, jetan, scehan, swehhan, swedan, rehhan; I. b. breman, sweran; I. c. flehtan, hellan, hinkan, hrespan, cherran, quellan, lingan, leskan, smīdan, skeltan, skerran, scritan, snerhan, snerfan, winkan. II. grīnan, līpan, rīhhan, rīman, scrian, slīhhan, swīnan, wīsan. III. bliuwan, kriochan, stiuban. IV. leffan, wahan. V. spaltan, brātan, zeisan, skrōtan. Total, 41.

MHG. I. a. regen, schrecken; I. b. tremen; I. c. brimmen, glimmen, grinnen, klimpfen, cnellen, schinden, sterzen, trinnen, dehsen, dimpfen. II. (brisen), (britten), tichen, (gliffen,) glien, krigen, (lichen,) limen, nīden, schiben, schiten, schiden, splizen, swīgen. III. biuzen. V. halsen, eischen. Total, 30. Total of OHG. and MHG., 71.

NOTE. The following 18 verbs have been added to OE. since ME. times: From the French, *arīven* + ME., *finen* + ME., *prove* + NE., *striven* + ME. NE.; from Norse weak verbs are *dingen* ME. NE. W., *flingen* ME. NE.; from a Norse strong verb is *thriven* ME. NE.; from OE. weak verbs are *dig* NE., *ringen* ME. +, NE. S., *rot* NE. +, *saw* NE. +,

show + NE., *spit* + NE., *stick* NE., *strow* + NE., *wear* NE. ; from OE. nouns are *stave* + NE., *string* NE. None of these are to be considered as original. They are formed according to very obvious analogies, and are often sporadic in their appearance.

If we examine the lists just given, we shall find that the G. has 103 verbs in common with the ON ; 137 in common with the OE. ; 133 with OHG. ; and 108 with OS. Further, the ON. has 182 in common with OE. ; 166 with OHG. ; and 114 with OS. The OE. has 242 verbs in common with OHG., and 157 with OS. The OHG., finally, has 157 in common with OS. It will thus be seen that OE. stands in closer relations to every other Germanic dialect than any others among themselves, except OHG. and OS., where the correspondence is equal. It may at first surprise us to find OE. so much more closely related to ON. than the G., but if we compare the number of verbs in each case with the number of coincidences we shall find that the *per cent* of coincidences between G. and ON. is 57, while that between OE. and ON. is 54. The closest relation between any two dialects exists between OE. and OHG., which share more than 70 per cent together.

These lists suggest many other subjects for comment ; but I will pass immediately to the third division of my subject.

SECTION III. — THE GROWTH OF ABLAUT.

When we consider the scanty material which the early period of any language affords, it is obvious that many words must have existed that have not come down to us. The absence of a verb from a dialect is therefore no proof that it did not exist, and we must depend on other evidence to show whether verbs can be traced back to the common OG. source. If we examine the list given above, we find 243 verbs common to East and West Germanic, 74 verbs confined to West Germanic, and 194 to a single dialect. The question I propose to essay is, How many of these latter 268 are to be attributed to the OG. ; how many are original to WG. or to the single dialects ?

Wherever the Indo-European languages show strong verbs corresponding to the Germanic there can be no hesitation in pronouncing the latter to be old ; but this is rarely the case. When the European derivatives of the root show ablaut-vowels, the chances are in favor of the age of the verb. So, too, when the East Germanic contains derivatives with ablaut of a West Germanic verb, and *vice versa* ; yet in some cases the verb is the derivative of a noun, even when other dialects show ablaut. We have to consider the age of the manuscript in

which the verb appears, and also whether it may not have been formed by analogy. Space fails here to enter into all these details with every verb. I have limited myself to indicating as briefly as possible the nature and degree of evidence of age. This I have also pointed out even when I have classed the verb as new. Where I have given no reference I know of no more evidence of age than the related forms given in the main list; if there are no forms given there and no reference here, the verb is isolated. The references are to the third edition of Fick's *Wörterbuch* (Fick), to Schade's *Altdeutsches Wörterbuch*, second edition (Schade), and to Johannes Schmidt's *Vocalismus* (Schmidt, Voc.).

The following 59 verbs may with more or less certainty be pronounced OG. : —

I. a. *knad* OE. OHG. Cf. Dan. knede, ON. knoða; O. Prus. gnode, O. Slav. gnetā.

sprak OE. OHG. OS. Ablaut derivatives in Lithuanian and Sansk.

See Schade, Wb. 856; Fick, Wb. 3. 355.

stak OHG. OS. Ablaut deriv. in G. ON. and Slavic; Schade, 868.

hlaf G. Abl. der. in Grk. Lat. Stem is Slavic. Fick, 1. 541.

skrap OE. ON. OHG.; Lith. Lat. Grk. Schade, 780.

fnah OHG. Cf. πνέιν, πνοή, πνεῦμα.

jas OHG. Grk. Skr. Fick, 1. 183.

skah OHG. Cf. OHG. schiht, and Slavic. Schade, 785.

trak OHG. Low G. Fris. Slavic. Schade, 952.

I. b. *dval* OE. OHG. OS. Cf. G. dvals, ON. dvöl; Lat. Grk. Fick, 1. 640.

hal OE. OHG. OS. Cf. G.; Slav. Grk. Lat. Schade, 384.

kval OE. OHG. OS. Cf. ON.; Slavic. Schade, 693.

I. c. *dalb* OE. OHG. OS. No EG. ablaut, but Slavic. Schade, 925.

malk OE. OHG. Cf. G. ON.; Slavic, Lat. Fick, 1. 174, 720.

sanp OE. OHG. Cf. G. ON.; Lat. Slavic. Fick, 3. 318; Schade, 765.

smalt OE. OHG. Cf. G. ON.; Grk. Sansk. Fick, 1. 175; Schade, 587.

smart ME. OHG. Cf. Swed.; Lith. Lat. Sansk. Schade, 833.

starb OE. OHG. OS. Cf. ON. Lith.; but note the altered meaning.

Schade, 869; Fick, 3. 347.

svangv OE. OHG. OS. Cf. G. ON.; Lith. Schade, 916; Fick, 2. 505.

pvang OHG. OS. Cf. ON. Slavic. Fick, 3. 142.

vars OHG. OS. Cf. G. ON.; Lat. Slav. Fick, 3. 295.

- gard* G. Cf. OHG. ON. OE.; Lith. Fick, 3. 102. Grk. Lat. Fick, 1. 580.
- hanp* G. Cf. OE. OHG. Fick, 1. 545; Schade, 401.
- pars* G. Cf. ON. OE. OHG.; Sansk. Lat. Grk. Fick, 1. 600.
- skalf* ON. Cf. OE. *scielfan*, *scéalfor*, *scylfor*. Leo, AS. *Glos.* 247.
- þang* OE. Cf. ON. *þungr*, and *þih* II. Schmidt, Voc. 1. 52.
- flaht* OHG. Cf. Lat. Grk. Slavic. Fick, 1. 681; 3. 193.
- hank* OHG. Cf. ON. *skakkr*, Sansk. *khanj*. Fick, 1. 804.
- karr* OHG. Lith. Lat. Schade, 483; Fick, 1. 565.
- nanp* OHG. Cf. *nap* I. a. Fick, 3. 160; Schade, 651.
- skrand* OHG. Cf. *skrit* II. Schmidt, Voc. I. 172; Fick, 3. 339.
- vank* OHG. Cf. Lith. Schade, 1162.
- pahs* MHG. Cf. Sansk. Lat. Grk. Lith. Fick, 1. 86; 3. 128.
- II. *gliit* OHG. OS. Derivatives in G. ON. OE. OHG. Schade, 337, and Schmidt, Voc. 1. 57.
- kin* OE. OHG. OS. See Note 11.
- miþ* OE. OHG. OS. Cf. G.; Lith. Grk. Lat. Sansk. Schade, 607; Fick, 1. 176.
- sih* OE. OHG. Cf. the stems *sig* and *sik*. Schmidt, Voc. 1. 63.
- slip* OE. OHG. Cf. ON.; Lett. Grk. Schmidt, Voc. 1. 162; Fick, 2. 504.
- dig* G. Cf. ON. OE. OHG.; Grk. Lat. Sansk. Fick, 1. 118; 3. 147.
- lis* G. Cf. ON. and WG.; also Slavic and Lat. Schade, 543.
- þrif* ON. Cf. OE. *þrāfjan*, and Schmidt, Voc. 1. 53.
- hniþ* ON. Cf. OE. *hniþian*, *hnāþian*.
- rih* OHG. Cf. Lith. Grk. Sansk. Schade, 714; Fick, 1. 195; 3. 253.
- III. *bru* OE. OHG. Cf. ON. Grk. Lat. Fick, 1. 696.
- hru* OE. OHG. OS. Cf. ON.; Grk. Irish, Zend. Fick, 1. 539.
- ku* OE. OHG. Cf. Slavic. Fick, 2. 351.
- suk* G. Cf. OE. OHG. ON. Schade, 770.
- struk* ON. Cf. OHG.; Slavic, Grk. Schmidt, Voc. 1. 161.
- smuk* OE. Cf. Low G. Lith. Grk. Schade, 832; Fick, 1. 835.
- snu* OE. Cf. G. *snivan* I. a., and ON. *snūa* V. Schade, 839; Fick, 1. 829; 3. 351.
- blu* OHG. Cf. G. *bligvan* I. a., and Schmidt, Voc. 1. 108; Fick, 1. 703.
- IV. *bak* OE. OHG. Cf. Grk. Fick, 1. 678.
- ag* G. Cf. Fick, 3. 12; 1. 9.
- drab* G. Cf. OE. OHG.; Lith. Schmidt, Voc. 2. 22; Schade, 925; Leo, Angels.-Glos. 49.

frap G. Cf. OE. OHG. Fick, 3. 190; 1. 149; and OHG. *frad*.

kal ON. Cf. OE. OHG. G.; and Slavic, Lat. Fick, 3. 44.

vak OHG. Cf. Sansk. Latin, Grk. Schade, 1075; Fick, 1. 204.

V. *lā* G. Cf. O. Icel. *lā* w. Sansk. Grk. Lat. Fick, 1. 187, 747.

knā OE. Cf. ON. OHG.; Sansk. Lat. Grk. Fick, 1. 68, 559.

The total number of OG. verbs in each class is therefore, I. a. 40, I. b. 11, I. c. 73, II. 55, III. 52, IV. 33, V. 38; in all 302. The additions are, to I. a. 9, I. b. 3, I. c. 21, II. 10, III. 8, IV. 6, V. 2; in all 59.

The following verbs are certainly or probably peculiar to WG. : —

I. a. jah, plag (from Lat. *plīcāre*, Schade, Wb. 678); I. b. þvar; I. c. darb, faht (Fick, 1. 658), galp, grand, gramm, hlamm, hramp (Fick, 1. 523), karb (Fick, 1. 574), klamb, klang, kramm (Fick, 2. 352), lamp (Schade, 559), salk, skrank, svand, svark, þrand. II. flit, glid (Schmidt, Voc. 1. 58), gnid, hlid (Schmidt, Voc. 2. 251), skrib (from Lat. *scribere*), strid, strik (Schade, 879; Schmidt, Voc. 1. 54), vrih. III. bruk (Fick, 1. 703), grut (see V. b.), krud, sprut (see V. and I. c.; Schade, 858). IV. lah, sab (from Latin *sapa*), span (Fick, 1. 829, shows Grk. forms according to I. a.), stap (Fick, 1. 821; Schmidt, Voc. 1. 128, 155; I. E. stems stab I. a. and stamb I. c.), vask. V. bann, skald, spann, valk, vall (see I. b. and I. c.), valt (see I. c.), drād, vāt (Schade, 1105 f.), blā, þrā, hröp (originally weak), vōp, svög.

The number of WG. verbs in each class is therefore, I. a. 2, I. b. 1, I. c. 17, II. 8, III. 4, IV. 5, V. 13; in all 50.

The following verbs seem peculiar to the separate dialects : —

I. a. G. divan (see IV.), nīpan, snivan (see III.); ON. freta, knega (analogy of *mā*), (slokinn); OE. fricgan (from *fragn*); OHG. jetan, swedan (Schade, 906), swehhan; MHG. regen, schrecken.

I. b. G. vulan (Fick, 1. 772); OHG. breman (from bremo; see Fick, 1. 702), sweran (Fick, 1. 257); MHG. treman.

I. c. G. bliggvan (see III.), trimpan, vilvan (EG.); ON. (brugginn) see III., detta (Fick, 3. 144), gnesta, gnella, hnöggva (Fick, 3. 81), hrökkva, klökkva, sleppa (cf. OHG. slimm), smella, snerta (Fick, 3. 350), tyggva, þverra (see I. b.), velta (see V.); OE. béorcan (Fick, 3. 206), géorran, hwéorran, cringan, cwincan, murnan (w. in EG., and usually in WG.), stregdan (analogy of bragd), swincan, teldan (Fick, 3. 120), tingan (Fick, 3. 116), pīndan (Fick, 1. 88); OHG. hellan, hrespan, quellan (Schade, 694), lingan (Schade, 560; Fick, 1. 190), leskan, (usually weak), skeltan, skerran (see I. b.), snerhan, snerfān (Schade,

839) ; MHG. brimmen (see I. b.), glimmen (from glimen MHG.), grinnen (from grīnen MHG.), klimpfen, knellen, schinden (usually weak), sterzen (usually weak), trinnen, dimpfen (from dampf, but cf. Schmidt, Voc. I. 157).

II. G. kijan (see Note 11), þreihan (yet see Schmidt, Voc. I. 53) ; ON. fisa (Fick, I. 833 ; 3. 186), klipa (originally weak), kviða (originally weak), rista (or *vrīsta*), siða (from seiðr = Lith. saitas = MHG. seid), sviða (Schmidt, Voc. I. 58) ; OE. dwinan, grisan (see III.), cīdan, cnidan, cwīnan (from cwānian, which is OG.), nīpan (Schmidt, Voc. I. 59), rinan (for rignan w.), ripan (for riepan w.), sican, þwitan ; OHG. grīnan, hlifan, rīman (for hrīnan), scrian (Fick, I. 812), slīhan (Schmidt, Voc. I. 54), swīnan, wīsan (Fick, I. 220, 786) ; MHG. brisen, from *brīse* N.), (briden), (gliffen, from weak *gliffen*), tichen, glien, krigen, lichen (from OHG. *lichēn* w.), limen (from *līm* N.), nīden (from *nīd* N.), schīben (from *schīben* weak), schiten (from *schit* N.), schiden (from *scheiden* V. and *schīdōn* w.), spliten (also *spriten* and *sprizen*, Schmidt, Voc. I. 58), swigen (originally weak).

III. G. hniupan (cf. ON. and OE. ; Schade, 409 ; Fick, I. 807), kriustan ; ON. fjūka, gjōsa, ljōsta ; OE. brēoðan, dūfan, gēopan (Schade, 344), grēosan, hēoðan, lēofan (from *lēaf* and *lufu*), spēohtan, strūdan, swēon ; OHG. criochan (cf. crēopan OE.), stiuban ; MHG. biuzen (see V.).

IV. G. anan (Fick, I. 12), raþjan (from *raþjō*) ; ON. deyja (see I. a. G. *divan* original ablaut III. Fick, I. 119 ; Schade, 948), geyja, hnafa (Fick, I. 807), klā (from *klō* N.) ; OE. rafan (yet cf. Schmidt, Voc. 2. 292, 465) ; OHG. laffan (Fick, I. 751).

V. G. alþan (from *alþs*), praggan (from Slavic, Schade, 685), tāk (see IV.), aikan (Schmidt, Voc. 2. 474), fraisan, þlaihan (Schade, 204) ; ON. ausa, spýja (see II.), sōa, snūa (see I. a. and III.) ; OE. crāwan, māwan, hwōsan (Fick, 3. 94 ; 1. 555), cnōdan, blōwan (Fick, I. 703), flōwan (Fick, I. 665), glōwan (Fick, I. 578), hlōwan (Fick, I. 529), spiwan (Fick, I. 829), hwæsan, nāpan (see II.), swāfan (see II.), brēatan (see III.), dēagan, hēafan (see III.), hnēapan (see III.), sprēatan (see III.) ; OHG. spaltan (Schade, 846), bāgan (originally weak), brātan (Fick, 3. 216), zeisan, skrōtan (Fick, I. 818 ; 2. 491 ; 3. 339) ; MHG. halsen (OHG. is weak), eischen (OHG. is weak).

The number of isolated verbs in each class is therefore, I. a. 12, I. b. 4, I. c. 45, II. 39, III. 17, IV. 8, V. 34 ; in all 159.

This examination of these 268 verbs shows us that 59 can be proved to be OG., while 50 are WG., and 159 remain confined to a single dialect. A more detailed study of these would show that in most in-

stances they are differentiated forms of already existing stems, or are formed by analogy from nouns or weak verbs. There remains a small number which the existing material does not allow us to explain, though we cannot doubt their origin was the same as that of the great majority. Here I take leave of this subject, having shown that fully two fifths of the Germanic strong verbs have no claim to be regarded as the common heritage of the race, and that the ablaut in Germanic is a living force, not, as in the classical languages, a survival whose use and meaning is forgotten.

APPENDIX.

- I. PROCEEDINGS OF THE FIFTEENTH ANNUAL SESSION,
MIDDLETOWN, 1883.
- II. TREASURER'S REPORT (p. xiii).
- III. LIST OF OFFICERS AND MEMBERS (p. xxxii).
- IV. CONSTITUTION OF THE ASSOCIATION (p. xli).
- V. PUBLICATIONS OF THE ASSOCIATION (p. xliii).

**MEMBERS IN ATTENDANCE AT THE FIFTEENTH
ANNUAL SESSION.**

Cyrus Adler, University of Pennsylvania, Philadelphia, Pa.
Joseph Anderson, Waterbury, Conn.
Charles J. Buckingham, Poughkeepsie, N. Y.
Oscar H. Cooper, Yale College, New Haven, Conn.
Martin L. D'Ooge, University of Michigan, Ann Arbor, Mich.
Thomas H. Eckfeldt, Wesleyan University, Middletown, Conn.
James M. Garnett, University of Virginia, Albemarle Co., Va.
Thomas D. Goodell, Public High School, Hartford, Conn.
Charles W. Haines, Sachs's Collegiate Institute, New York, N. Y.
Isaac H. Hall, Philadelphia, Pa.
Calvin S. Harrington, Wesleyan University, Middletown, Conn.
Karl P. Harrington, High School, Westfield, Mass.
Caskie Harrison, Brooklyn, N. Y.
W. T. Hewett, Cornell University, Ithaca, N. Y.
Milton W. Humphreys, University of Texas, Austin, Texas.
Edmund M. Hyde, Pennsylvania Military Academy, Chester, Pa.
Charles R. Lanman, Harvard College, Cambridge, Mass.
Francis A. March, Lafayette College, Easton, Pa.
Augustus C. Merriam, Columbia College, New York, N. Y.
Elmer T. Merrill, Wesleyan University, Middletown, Conn.
C. K. Nelson, Brookeville Academy, Montgomery Co., Md.
Tracy Peck, Yale College, New Haven, Conn.
B. Perrin, Adelbert College, Cleveland, Ohio.
William C. Poland, Brown University, Providence, R. I.
Samuel Porter, National Deaf Mute College, Washington, D. C.
Sylvester Primer, Charleston, S. C.
Rufus B. Richardson, Dartmouth College, Hanover, N. H.
Julius Sachs, Collegiate Institute, New York, N. Y.
Charles P. G. Scott, Columbia College, New York, N. Y.
Thomas D. Seymour, Yale College, New Haven, Conn.
Frederick Stengel, Columbia College, New York, N. Y.
Franklin Taylor, High School, Philadelphia, Pa.
James C. Van Benschoten, Wesleyan University, Middletown, Conn.
John B. Weston, Christian Biblical Institute, Stanfordville, N. Y.
William D. Whitney, Yale College, New Haven, Conn.
E. H. Wilson, Middletown, Conn.

[Total, 36.]

AMERICAN PHILOLOGICAL ASSOCIATION.

MIDDLETOWN, CONN., Tuesday, July 10, 1883.

THE Fifteenth Annual Session was called to order at 3 P. M., in Judd Hall, on the grounds of Wesleyan University, by the President, Professor Milton W. Humphreys, of the University of Texas.

Communications were presented as follows : —

1. On American Editions of the New Testament in Greek, by Dr. Isaac H. Hall, of Philadelphia.

Dr. Hall's paper was supplementary to his article¹ on "The Greek New Testament as published in America" (*Transactions* for 1882, vol. xiii. pp. 5-34), correcting a few oversights and adding a great number of new facts. The matter presented was given, as nearly as possible, according to the order of the former article, so as to constitute a strict supplement. Much of the matter related to critical and bibliographic information, often respecting the European originals of certain American editions.

The corrections related chiefly to the following : (1.) Injustice done to Isaiah Thomas, or his editor, in remarks about the Latin form of his name given on the title-page of his New Testament of 1800. (2.) The erroneous account given of Joseph P. Engles, editor of the American Polymicrian, which had followed a common, but misleading authority. (3.) The account of the Polymicrian New Testament itself, in which was corrected a spreading mistake about the issues attributed to Leavitt, 1832, and Barnes, 1846. Both these are *English* New Testaments, with Greek titles for the whole New Testament and for each separate book. (4.) The account of the first Leusden Greek New Testament of 1675, and a Pseudo-Leusden from the same press the same year. (5.) The account of the publications of the American Bible Union. (6.) Sundry minor details about editions actually printed abroad, but heretofore supposed to be American reprints. Some of the mistakes thus corrected have been of long standing among the bibliographers; and the facts were arrived at only with difficulty. Other corrections are rather the resolving of doubts by fuller information than the rectification of any mistake.

¹ This article has in the mean time been revised and enlarged, and published as a separate volume by Messrs. Pickwick & Co., Philadelphia, 1883.

The additions proper fill many gaps throughout; but their principal items are the addition of unrecorded issues and the description of editions heretofore omitted. The latter include, — (1.) Macknight's Apostolical Epistles, Greek-English, 6 vols 8vo, Boston, W. Wells and T. B. Wait & Co., 1810; text nearly the Elzevir of 1678. (2.) Gospels, Acts, and Apocalypse, Greek-English, by L. H. Tafel, Philadelphia, also other firms in New York and London, not dated, 8vo. (3.) Harmonia Evangelica, by N. C. Brooks of Baltimore, published by Claxton, Remsen, & Haffelfinger, Philadelphia, 1871; a book which is only the plates of the author's Collectanea Evangelica, with new title-page and a few alterations in the plates to correspond. (4.) Buttz's Romans, New York, Nelson & Phillips, 1876, 8vo; text of Scrivener's R. Stephens of 1550. (5.) Shedd's Romans, New York, C. Scribner's Sons, 12mo, not dated, but issued in 1879; text nearly that of Lachmann.

Of unrecorded issues of editions already described, the supplementary list comprises 49 of the entire New Testament, and 39 of parts, or 88 in all. The former list, after deducting corrected items, numbered 90 editions of the entire New Testament, and 64 parts, or 154 in all. The total numbers, therefore, are 139 editions of the entire Greek New Testament, and 103 parts, or 242 in all. At the same time, it was to be seen that the issues which have eluded search must number at least about 30, and perhaps many more.

It appeared, also, that every year since 1832 has seen the issue of at least one Greek Testament in America, while one year, 1859, saw as many as eleven. None are recorded for the years 1801-1805, 1807, 1808, 1811-1813, 1815-1820, 1826, 1828, 1830, 1832; twenty blank years, though it is not at all certain that they all really were so.

During the sessions the following new members were elected: —

Dr. J. W. Abernethy, Professor of English, Adelphi Academy, Brooklyn, N. Y.
Cyrus Adler, 870 North Eighth Street, Philadelphia, Pa.

Wm. M. Baskerville, Ph. D., Professor of English, Vanderbilt University, Nashville, Tenn.

Miss Eva Channing, Forest Hills Street, Jamaica Plain, Mass.

Oscar H. Cooper, Tutor in Greek, Yale College, New Haven, Conn.

Thomas H. Eckfeldt, Tutor in Greek, Wesleyan University, Middletown, Conn.

L. H. Elwell, Instructor in Greek and Sanskrit, Amherst College, Amherst, Mass.

Thomas D. Goodell, Ph. D., Public High School, Hartford, Conn. •

James M. Gregory, Howard University, Washington, D. C.

Francis B. Gummere, Swain Free School, New Bedford, Mass.

W. T. Hewett, Professor of German, Cornell University, Ithaca, N. Y.

Edward W. Hopkins, Ph. D., Instructor in Latin and Zend, Columbia College, New York, N. Y.

Edmund Morris Hyde, Instructor in Classics, Pennsylvania Military Academy, Chester, Pa.

Frederick Lutz, Professor of German, Harvard College, Cambridge, Mass.

Elmer T. Merrill, Tutor in Latin, Wesleyan University, Middletown, Conn.

Rev. George Prentice, Professor of Modern Languages, Wesleyan University, Middletown, Conn.

Dr. Sylvester Primer, Charleston, S. C.

Benjamin E. Smith, Union Square, New York, N. Y.

Charles Forster Smith, Ph. D., Professor of Greek, Vanderbilt University, Nashville, Tenn.

George C. S. Southworth, Professor of Belles-lettres, Kenyon College, Gambier, Ohio.

Rev. Wm. G. Spencer, D. D., Rector of Christ Church, New Haven, Conn.

Morris H. Stratton, State Board of Education, Salem, New Jersey.

Henry P. Wright, Professor of Latin, Yale College, New Haven, Conn.

2. Southernisms : Specimens of Old or Provincial English Words still current in the South of the United States, but obsolete elsewhere, by Professor Charles Forster Smith, of Vanderbilt University ; read by the President, Professor Humphreys.

The South, unlike the North and West, has coined few new words. The nature of the people, their institutions, especially that of slavery, and the fact that they were an agricultural people, made them conservative. When we hear a common countryman or mountaineer use a word unfamiliar to us, it is generally safe to assume that it is not a new word, but a survival of a dialect of one or two hundred years ago. A careful observer who should spend some months in the rural and mountainous parts of some of the older Southern States, such as Virginia, North Carolina, South Carolina, and Georgia, would be able to collect from the folk-speech many items both interesting and valuable for the history of English.

It should be added that time devoted *now* to the study of Southernisms in speech, as well as to Southern usages in general, is well spent, inasmuch as the facilities for travel, trade, and intercourse between all parts of the United States are now increasing so rapidly that what is peculiar to the South will soon have died out entirely.

Professor Smith's paper discussed the usage, signification, and history of fifty words. These may be simply enumerated. They are : bat, blink-milk, brotus, buck, carry, coat, collards, crope, dansy, ding, doted, fill, forenent *or* forenenst, frazle, fresh, frumenty *or* fromety *or* furmity, galled, help, hone, jag, joggle, jower, kink, mang, misery, poor, priminary, rip, seepy *and* seepage, servant, skew-bald, slashes, snack, sobbed *or* sobby, stob, stile, strut, swash, swingeing, such *or* so . . . as that, thoroughfare, trash, use, upping-block, wain, wall, while, whommle, wrack-heap, *and* year (as a pronunciation of *ear*).

Remarks on this paper were made by Messrs. Humphreys, Seymour, Hall, Poland, and others.

3. On the Development of the Ablaut in Germanic, by Dr. B. W. Wells, Friends' School, Providence, R. I. ; read by Professor Lanman.

The paper treated of the distribution of the strong verbs in the Germanic dialects, and of the relation of the dialects to one another in this regard ; and closed with an attempt to show to what extent, and why, new verbs with ablaut had sprung up in the dialects.

Though lists of strong verbs had been published by Grimm and Amelung, these needed so much revision and correction that a new list had been prepared

as the basis of this study. This contained 511 stems, of which 243 were shown to be Old Germanic, while 74 were confined to two or more of the West Germanic dialects, and 194 were found in one dialect only. Of these 72 are High German, 54 Old English, 38 Norse, and 30 Gothic.

The 511 verbs are divided into five classes (see *Proceedings* for 1882, page xxxv), containing I a. 54, I b. 16, I c. 135, II. 102, III. 73, IV. 46, V. 85 verbs. The distribution of the verbs of each class among the dialects is proportional to their number.

The Gothic has in all 184 verbs, sharing 103 with the Norse, 137 with the OE., 133 with OHG., and 108 with OS.

The Norse has 234 verbs, sharing 182 with the OE., 166 with OHG., and 114 with OS.

The OE. has 333 verbs (or if we add ME. and NE., 351), sharing 242 with the OHG., and 157 with the OS.

The HG. has 342 verbs, sharing 157 with the OS.

The OS. has 167 verbs.

From this it appears that the OE. stands in closer relation than any other dialect to each and all the Germanic dialects.

The question was then proposed whether the verbs which occurred only in West Germanic, or in a single dialect, were to be regarded as Old Germanic; and canons were laid down by which this could be determined from a comparison of the derivatives of the stem in Germanic and European languages. The application of these canons showed that 24 West Germanic stems and 35 isolated verbs were present in Old Germanic, while of those that remained many could be proved to be original to the dialect in which they occurred. These new forms were formed after the analogy of the old verbs, and were partly from nouns, partly from weak verbs, or from strong verbs of other classes. Some were borrowed from other languages, others were merely imitative of sounds.

The ablaut is, then, a living force in every Germanic dialect, not, as in the classical languages, a survival whose use and meaning are forgotten.

The phonetic development of the ablaut and its later history in the dialects was reserved for another occasion.

As Chairman of the Committee of Arrangements, Professor Van Benschoten, of Wesleyan University, made announcements concerning boarding-places and mail facilities.

The Secretary, Professor Lanman, of Harvard College, on behalf of the Executive Committee, made the following report:—

a. The *Proceedings* of the session of July, 1882, had been published in 750 copies, September 22, 1882. The *Transactions* for 1882, vol. xiii., had been published in 600 copies, December 23, 1882.

b. Twenty-one of the thirty-five foreign libraries and learned societies to which sets of *Transactions* had been sent have replied, leaving fourteen yet to be heard from. The forwarding of matter by the Smithsonian Institution is slow, but sure.

c. The list of American Public Libraries where complete sets of the *Transactions* may be found had been increased to the considerable number of 51.

d. The bills against the Association have all been paid, and there is no claim against the Association.

e. The Executive Committee had voted to continue the reduction in the price of complete sets of the Transactions (see last page of cover).

The Association then adjourned until 8 P. M.

MIDDLETOWN, CONN., Tuesday, July 10, 1883.

EVENING SESSION.

The Association assembled in Judd Hall, the Vice-President, Professor D'Ooge, of Michigan University, in the chair.

The Annual Address was delivered by the President, Professor Milton W. Humphreys, of the University of Texas.

4. Conservatism in Textual Criticism.

Conservatism is often misjudged; its opponents ignore the evils that it attempts to combat, and judge it absolutely; whereas, if the evils did not exist or did not need checking, those who are conservative would pursue a very different course. Conservatism in textual criticism consists merely in clinging to what is certain, and rejecting all doubtful or unnecessary emendations; but no absolute rules can be laid down for drawing the line between the certain and the doubtful. Much harm is done in all sciences, and especially in philology, by failing to distinguish between what we certainly know and what we think we know. Witness the numerous theories which have exploded, some of them in our day, and left us much to unlearn, which is more difficult than learning. Besides, the explosion of theories, or even of what have been recognized as "doctrines," brings any science into bad repute, and deters men from its prosecution. Moreover, the application of false methods, especially in textual criticism, may so impair the foundation on which others hereafter are to build, that it will be an arduous task to establish the truth, and scholars will be forced to keep constantly before them the manuscript readings. In fact, this has actually resulted in some instances from hasty emendations. Almost all the examples of violations of the Porsonic law excused by elision have been suppressed by emendation. The view entertained by some, that it is better for a dozen genuine verses to be taken from an author than for one spurious verse to be attributed to him, is extremely pernicious if put into practice. If the twelve genuine verses were removed accidentally in removing one spurious verse, the question might be debatable; but they will be removed because of some characteristic, which characteristic will thus be eliminated from the author's works.

All error in emending, therefore, and all that leads to error, must be avoided. Every one proposing to emend, except in special cases, must devote himself to a thorough study of the entire subject of textual criticism. It is always dangerous for any one to deal with a subject with which he is not familiar. There are many sad illustrations of this fact in a large number of our periodicals and books. Even so simple a subject as the Greek accentuation is not likely to be treated correctly by an editor who has not made himself familiar with it.

While Americans may claim to have as great aptitude for textual criticism as any other nation, our advantages are very far below those of most Europeans. We have not the manuscripts, and those which we possess in fac-simile certainly do not as yet supply us with adequate material. There are, moreover, various reasons why we cannot rely upon second-hand information in regard to diplomatic material. The science of palæography (especially Greek) is as yet in its infancy, and many errors have already been committed by editors of fac-simile manuscripts. Nor is it any better with collations and other information which those offer who have examined manuscripts. Some of the errors are due to the unsatisfactory state of the science of palæography, others are due to individual ignorance, others to carelessness, and others are entirely inexplicable. Ch. Graux was the first to point out, for instance, the fact that no *bombycini* are as old by some two centuries as was universally assumed. Gardthausen has made serious errors in regard to ink used in past ages. Some manuscripts, which seem to be dated, have been assigned to a wrong period; while the special errors in citing the readings of manuscripts are countless.

Some critics err as to the sufficiency of the grounds for emending. Among their errors may be mentioned the assumptions that ancient writers were infallible, that what is very rare or isolated must be spurious (while some commit the opposite error of needlessly introducing rare or doubtful expressions), that their own conception of an author's style is necessarily correct and perfect, that everything they do not understand is spurious, and that everything they do not like is an interpolation. There are critics also who overlook evident marks of genuineness, and others who forget that, if everything which happens to exhibit a certain characteristic is spurious, there must be vastly more spurious passages not happening to exhibit it. Many critics show a misconception of the causes which lead to errors in copying, and often attribute to the eye mistakes made by the mind and hand. Some, again, seem to forget the various stages through which the art of writing has passed, and fail to make corresponding discriminations. The war upon repetitions has been waged too vigorously. Many modern books contain more striking repetitions than some which have been removed from ancient works. Many who devote themselves to textual criticism make mistakes which justify us in charging them with unpardonable carelessness or great ignorance, or both combined. Even the simplest metrical laws, for instance, are often violated in emending the poets.

Seeing, then, how limited are the advantages of Americans, how immature the science of palæography, how untrustworthy second-hand information, and how slippery and full of pitfalls the field of textual criticism, we should adopt as our general rule the words of Madvig, *abstinere et aliorum proterviam arcere*.

The Association adjourned to Wednesday morning.

MIDDLETOWN, CONN., Wednesday, July 11, 1883.

MORNING SESSION.

The Association was called to order at 9.45 by the President. The Secretary read the minutes of Tuesday's sessions, and they were approved. The reading of communications was resumed.

5. The Force of $\Delta\iota\kappa\eta$ in the Greek Theosophy, by Dr. C. K. Nelson, of Brookeville Academy, Maryland.

The $\Delta\iota\kappa\eta$ of the Greeks was their highest metaphysical conception. It was purely ideal; it scorned all restraints of theophanies and incarnations; it was proud, arrogant, and defiant of all authority but its own. With its unseen vengeance it tracked the crimes of Oedipus and Orestes, and yet, after their purification through suffering, declared them innocent in the court of its own supreme arbitrament. Prometheus could bid defiance to Zeus, but was compelled to bow his head in meekest submission at the bare mention of $\Delta\iota\kappa\eta$. The fact that the principle involved in the conception of $\Delta\iota\kappa\eta$ was not associated with any particular god may be illustrated by the Homeric distinction between $\delta\iota\kappa\alpha\iota\omicron\varsigma$ and $\theta\epsilon\omicron\upsilon\delta\eta\varsigma$. The omnipotence of $\Delta\iota\kappa\eta$, its superiority even to Zeus, is abundantly exemplified by Plato and the tragedians.

6. The Caesareum and the Worship of Augustus at Alexandria, by Professor A. C. Merriam, of Columbia College, New York.

In the *Ephemeris Epigraphica* for 1879, Mommsen publishes Neroutsos's version of the Obelisk-Crab Inscriptions now in the Metropolitan Museum, New York, and adds his opinion regarding the temple before which our New York obelisk was erected in Alexandria. This opinion is that the temple was not built to Augustus, but by him to his father Julius, because Pliny calls it the temple of Caesar, because Philo Judaeus styles it the temple of Caesar Epibaterios, and because under the general policy of his reign Augustus would not have built the temple to himself even in Egypt. Philo calls the temple Sebastion, it is true; but this is to be explained by the union of the worship of Augustus with that of Julius in the same sanctuary, though Mommsen intimates by the use of the word *divus* that this did not take place till after the death of Augustus.

These points were discussed in detail by Professor Merriam. The carelessness with which Mommsen has treated his authorities might be seen from a single passage, where he makes Philo enunciate the singular proposition that "An imperial form of government is preferable to liberty, because throughout the whole world all other temples are far surpassed by those of Caesar, and especially at Alexandria,"—a statement of which Philo is by no means the father. Pliny's usage of "Caesar" was so indiscriminate for any of the Emperors from Julius to Vespasian, that, when employed alone, the context must determine the particular individual intended, and in the passage in question this rule favored Augustus. Next, the passage of Philo was given where he describes the temple, and where the context proves that Philo was speaking of Augustus and Augustus alone as the god of the sanctuary, and as such in the lifetime of that Emperor. Hence, the Sebastion, the temple of Caesar Epibaterios, must be the temple of Augustus, with the ascription Epibaterios, which Mommsen translates Appulsor, and Yonge renders the phrase, "the temple erected in honor of the disembarkation of Caesar." This interpretation of the epithet was held to be incorrect; that it rather signifies the god who presides over the sea, to whom the sailor's sacrifices were offered upon landing and embarking. These sacrifices were designated by three classes of words: first, those relating to embarkation, $\pi\alpha\lambda\upsilon\beta\alpha\tau\eta\tau\iota\alpha$, as Philostr. 227, 687, Heliodorus, iv. 16, v. 15; or $\alpha\upsilon\tau\alpha\beta\alpha\tau\eta\tau\iota\alpha$, Plu-

tarch de Sol. An. 36. Secondly, those relating to disembarkation, *ἐκβατήρια*, as Himer. Ecl. xiii. 38, Philostr. 562; or *ἀποβατήρια*, Steph. Byz. in voc. Buthrotum, Joseph. Antiq. Jud. i. 3; or *ἀπόβαθρα*, Dio Cass. xl. 18. Thirdly, those relating either to embarking or to disembarking, *ἐπιβατήρια*, as Himer. Ecl. xiii. 38, Schol. Ap. Rhod. i. 421, Etymologicum Magnum, Libanius, Spengel Rhet. iii. p. 377. Similar to these are the *διαβατήρια*, Thuc. v. 54, 55, 116, Xen. Hel. iv. 7. 2, Dio Cass. xl. 18, Plut. Lucul. 24; cf. Hdt. vi. 76, Xen. Rep. Lac. xiii., Polyænus, i. 10. 1 (*ὑπερβατήρια*), and the terms *εἰσιτήρια*, *εἰσηλύσια*, *κατιτήρια*, *ἐξιτήριος*.

The deities to whom these sacrifices were shown to have been offered were Poseidon, the Tyrian Heracles, Protesilaus, Dionysus, Apollo, rivers, the sea, Zeus, Athene, Artemis; and among the ascriptions in this connection we have Zeus Apobaterios (Arr. An. i. 11. 7), Zeus Diabaterios (Ctesias, Pers. 17), Apollo Embasios (Ap. Rhod. i. 359, 404, an instructive passage, and on a coin of the Ephesians), Apollo Ekbasios (Ap. Rhod. i. 966, 1186), Artemis Eklateria (Hesychius), Hadrian as Zeus Embaterios (C. I. G. 1213), and Apollo Epibaterios at Troezen, where this deity was worshipped with this epithet in a temple founded by Diomed as a thank-offering on having escaped the storm which befell the Greeks on their return from Troy. Accordingly, Caesar Epibaterios is to be explained in the same way, and this phase is one of the alternatives which Virgil had in view for the godhead of Augustus in the First Georgic (29-31), which is hinted at by Propertius (iii. 11. 71), is found in inscriptions (C. I. G. 4443), and shown from Suetonius to have been in existence at Alexandria during the lifetime of Augustus (Suet. 98). Although, on general principles of state, Augustus did banish public worship of himself from Rome, except of his Genius or Lares, he was privately worshipped there in his lifetime, and publicly in other parts of Italy, as proved by inscriptions; while in Asia temples were built to him as early as 29 B. C., where he was worshipped in conjunction with Roma, and this cult spread through the other provinces. According to Sharpe (Hist. Egypt, ii. 94), in the hieroglyphics of the temples in Upper Egypt, within ten years after the death of Cleopatra, Augustus was given the same ascriptions as the Ptolemies before him, who were regularly worshipped as gods, and his adoration in the province is likewise proved by Greek inscriptions. Hence, it was natural that the Alexandrians, who received more benefits by far from the administration of Augustus than the inhabitants of any other part of Egypt, should have erected a temple to him, and it was the people of the provinces who built the sanctuaries in his honor, not the Emperor himself. If built by him to Julius, it would rather have been in the adjacent Nicopolis, which he at first attempted to make a formidable rival to Alexandria. Dio states (li. 15) that an Heroum of Julius, built by Cleopatra, existed at Alexandria in 30 B. C., and it is probable that this Heroum was what Strabo, about 20 B. C., calls Kaisarion, and was situated within the precinct where the Sebastion was built a few years later, perhaps in part through the zeal of Barbarus in the Emperor's behalf. It was not unnatural that, when Augustus was deified by the Alexandrians, they should have made him the god presiding over the main industry of the port, commerce over seas, and he seems to have succeeded in this to the honors of Hephaestion and the first Ptolemy, who were so worshipped at the Pharos; but besides this, proof was adduced of an evident attempt to make him out the son of Apollo, and it was conjectured that he might have been regarded in Alexandria as a "New" Aesculapius, who, as well as Apollo, extended his functions to presiding over

the sea (*Bulletin Corresp. Hellénique*, 1879); while to the Egyptians proper this would assimilate him to Horus, the Sun-God and type of legitimate sovereignty. As such, the obelisks were fitting emblems to erect before his temple, even as the two which were brought to Rome three years later were consecrated to the Sun, the nearest approach to this idea which was ventured upon at Rome.

Remarks were made on this paper by Dr. Hall and Professor Merriam.

7. The Harmonies of Verse, by Professor F. A. March, of Lafayette College, Easton, Pa.

The elements of rhythm are fixed in speech. The accented syllables of words and the accented words of phrases and sentences, the long and short syllables and the pitch are determined by the habit of each language. One can tell in what language a crowd is talking by the rhythm of the murmur, though no single sound can be distinguished. Dialects may also be distinguished. The American rhythm is different from the English. The American pulse and breathing are quicker, the rise and fall of nervous energy more rapid. We make more frequent use of secondary accents, and so make the intervals between stress more nearly equal, and the average interval shorter.

In every speech, however, all sorts of combinations of the natural intervals may be made, and so a musical or an unmusical current of sound. The source of the music in musical prose is in great part the agreeable succession of long and short intervals of stress and pitch in the current of its spoken words.

Musical prose, then, may be characterized as having *melody*.

Poetry is characterized by *harmony*; its characteristic music is produced by the combination of different series of sounds.

Verses are made according to a pattern. To a schoolboy this may be known merely as a rule of prosody, but with the poet it works in the will, and produces in his imagination a series of sounds corresponding to it, like the humming of a tune. In any verse two series of sounds are implied: first, the words uttered with their natural accents to give the thought; second, a rhythmic murmur in the imagination representing the pattern of the verse.

The musical merit of the verse depends in great part on the harmonies between these series.

There are two extremes where the music disappears. (1.) The two series may run exactly together, so as to make the prose accent and the metrical stress coincide. This seldom occurs through any long sentence; but unskilled readers often feign it by sing-song or cantillation, changing the natural pronunciation to that of the verse pattern.

(2.) The natural interval between the accents may be so much longer in the words than in the murmur that they cannot be given in accordant time, or the accents of the two series may be otherwise so differently adjusted as to make a chord impossible. In this case, whatever melody the series of words may have, it is bad as verse; it runs over into prose.

Between these extremes, differences in the two series serve as the basis of harmonies. Slight differences of time between the beats, or of the time of particular syllables, or of their number, or differences in amount and distribution of stress

or pich, giv charm to the rhythm where the chords ar perfect, and may produce a perpetual variety of harmonies.

Harmonies of this kind ar esential to verse; it may hav others. Thus true songs hav their proper tune in addition to the two esential series of sound in the verses, and it is often so like these series that it can run with them thru the mind and ad new harmonies to the verse. Composers of such songs sometimes tel us that the music, some old air perhaps, haunted them, running in their minds day and night, until thoughts and words at last came to them, which ran in harmony with it.

Something like these musical airs ar long-drawn combinations of cadences, running thru hole verses perhaps, such as hardly ocur in speech for utility, but ar the creations of imagination working upon sound, prior to words in the mind of the poet, and stimulating and guiding the composition of the verses by which they ar exprest. Later poets take up these cadences, and know them like tunes of music, and make new verses to them. And readers recognize them, as they read, as sources of peculiar harmonies; sometimes they stigmatize such verses as imitativ, insted of rejoicing in their beuty.

This way of analyzing the music of verse suggests some remarks.

1. In mere melody prose has the advantage of verse. It has a greater range of material and greater freedom of combination.

2. To apreciate poetry as such, to feel the harmonies of verse, it is necessary to be so familiar with its meter that a murmur of its rhythm may flow stedily thru the mind as one reads.

3. We see why new forms of verse fail of popular apreciation, if they ar of any complication.

4. It is a matter of curious inquiry how many persons really perceiv the harmonies of elaborate poetry, and how many of those who delight in it perceiv only its melody as tho it wer prose.

5. We see why metrical prose and irregular meters ar so differently judgd. Persons who notice only melody may be pleasd with such composition, when those who notice harmonies wil hav pattern rhythms of verses continually started by this and that metrical cadence, and started only to run into a tangl of discords. It is best to print metrical prose as prose.

6. The process may be seen by which a new poem in peculiar rhythm makes the rhythm popular. At first it pleases by its melody only. Then the cadences of striking frases and passages fit their tune in the memory, until gradually the hole rhythm runs with the words.

7. There wil be a general acordance in every nation between the rhythms of its poetry and its prose. The peple wil not find plesure in poetry unless its melody is familiar. On the other hand, poetry reacts on prose. The erly English meters ran prevailingly in long feet; accordingly the rhythm of the Bible, Bunyan, and the like, is trisylabic. But in Milton, Irving, Dickens, it is dissylabic.

Remarks were made on this paper by Professor D'Ooge and Rev. Dr. Anderson.

The Treasurer, Mr. Charles J. Buckingham, of Poughkeepsie, N. Y., submitted the following summary of the accounts for the year 1882-83: —

RECEIPTS.

Balance on hand, July 10, 1882	\$345.13
Fees, assessments, and arrears paid in	\$417.00
Sales of Transactions	387.00
Interest on deposits	13.50
Dividend on Conn. Western stock	4.50
Total receipts for the year	<u>822.00</u>
	\$1,167.13

EXPENDITURES.

Plates for vol. xiii. (1882)	\$399.08
750 copies of Proceedings for 1882, separate	44.60
600 copies of vol. xiii. (Tr. and Pr. together)	127.50
Reprints of separate articles for authors	35.75
Postages	60.43
Mailing, ¹ shipping, and expressages	47.20
Job-printing	20.35
Sundries	15.10
Advertising	17.50
Expenses of memorial to U. S. Colleges ($\frac{1}{2}$)	33.74
Total expenditures for the year	<u>\$801.25</u>
Balance on hand, July 9, 1883	365.88
	<u>\$1,167.13</u>

On motion, the President appointed as a Committee to audit the Treasurer's accounts, Professors J. M. Garnett and Caskie Harrison.

As Committee to recommend a time and place for the next meeting, the President appointed Professors Rufus B. Richardson, A. C. Merriam, and W. T. Hewett.

On motion, the Chair appointed as Committee to nominate officers for the ensuing year, Professor W. D. Whitney, Rev. Dr. Anderson, and Dr. Julius Sachs.

On behalf of Professor Rice, the Curator of the Museum, notice was given that the collections were open to such members of the Association as desired to see them.

An invitation was given to the Association to meet the Faculty of Wesleyan University at the Chapter House of the Eclectic Society, on Wednesday evening at 7 o'clock.

An adjournment was had at 12.30 P. M.

¹ "Mailing" includes wrappers, wrapping, and addressing.

MIDDLETOWN, CONN., Wednesday, July 11, 1883.

AFTERNOON SESSION.

The Association was called to order at 2.45 P. M., the Vice-President, Professor D'Ooge, in the chair.

8. The Mute Consonants, Sonant and Surd, by Professor Samuel Porter, of the National Deaf Mute College, Washington, D. C.

The design of the paper was to direct attention to the composite character of the surd and sonant mutes, — the so-called *tenues*, *p*, *t*, *k*, and *mediae*, *b*, *d*, *g*. They occur, (1.) as initial, before a vowel; (2.) final, after a vowel; (3.) initial, before *l* or *r*, or a *y* or *w* sound, in English, and other consonants besides these, in some languages; (4.) final, after a consonant; (5.) medial, before or after a consonant.

I. As initial to a vowel, what is distinctive in the surds is an interval of silence preparatory, and then an explosive utterance. The latter is, in part, actually in the vowel. A vowel can by itself be so uttered, by an abrupt opening of the glottis and larynx, with tone-vibration of the vocal cords. After a surd mute, the vowel explosion is co-instantaneous with the lip or tongue and palate parting. It involves a preceding momentary closure of the glottis. The vowel position is in some cases taken beforehand (*e. g.* 'pay,' 'pea'). When not so, it is yet reached so quickly as to be to all intents co-instantaneous with the breath-explosion. This explosion of the vowel is a character that we ascribe to the consonant, but this does not distinguish one surd mute from another. What differs in them is not tone, but breath-sound attendant, — in the same way as *v*, *th* sonant, and *z* are differentiated, not by the tone, but by accompanying breath-sound. For the surd mutes, the breath-sound is explosive, — a puff, by breath accumulated within the elastic walls of the mouth-cavities and suddenly released. It is simultaneous with the vowel utterance, and is thus a lapping over of the consonant upon the vowel. It is recognizably different for *p*, *t*, *k*, severally. This is the usual and normal way in at least the English and the Romanic languages. Yet there are persons who, aiming at a finer or more soft enunciation, give the breath-explosion before the vowel; almost necessarily, however, with a more or less decided *h* sound, a rough breathing, and sometimes exaggerated in theatrical fashion: *e. g.* "P'ay me," "C'ome, p'ensive nun," "Who st'eals my p'urse," &c. This really turns the *tenues* into what, in Indo-European speech, was the original form of the *aspiratae*, out of which came the later spirants. In this style, the vowel starts with the glottis open beforehand, and, though still with abruptness, yet loses the proper explosive effect. Something of this general sort is a prevailing characteristic of German speech. This separation of the initial mute from the vowel tends to throw it back, as a final, upon a preceding syllable; as, 'cent-aur,' 'plac-ate,' 'cap-acious.'

The sonant mutes are so called because of the muffled sound from the glottis with the mouth organs in a closed condition. As the glottis is thus open and vibrating beforehand, it cannot pass directly to a proper vowel explosion: it can give a swell, but not a *staccato* or a *marcato*. Thus, the distinctive character of the sonants involves another character, viz. the absence of explosive tone

effect in the succeeding vowel. Moreover, the stream of vibrated breath is narrow and scanty, and the walls of the oral chamber are in a yielding state, and not in the tense condition which is fitter to give the puff — the breath explosion — of the surds. There is, indeed, breath expelled and lapping over upon the vowel, but not exploded.

The style that interjects an *h* sound tends to obscure the difference of surd and sonant. (Cf. 'b'ay,' 'p'ay').

II. In the surd mute as final after a vowel, we find another element.* The closure of lips, or of tongue upon palate, preceding the interval of silence, gives a *percussive* sound, by the impact of the organs, unlike the explosive above noticed, except in the same general character of abruptness. It is more of the nature of a click than of a breath-sound. There is, besides, at the same instant, an abrupt ending of the vowel, but not distinguishing one surd mute from another. The percussive effect differs for all three. With this, a different resonance for each, as the organs approach to contact, contributes somewhat to the total effect.

In the sonants, the necessary lax condition of the oral walls precludes the percussive effect.

In a final surd mute, we have, ordinarily, the explosive effect added after the interval of silence; but not always. When followed in the next syllable by a sonant of the same organic position (either a mute or a nasal), this element is properly suppressed; as, 'cup-bearer,' 'cut down,' 'at noon,' 'accost,' 'midshipman,' 'Etna.' It may sometimes, when a sibilant or any spirant follows, or a nasal, or another surd mute, or an *l* or *r*, be almost, though not wholly, suppressed; as, 'excellent,' 'rhapsody,' 'cut-throat,' 'acknowledge,' 'Stepney,' 'cut-purse,' 'uprise.' When the same mute ends one syllable and begins the next, as 'scatter,' 'upper,' 'cat-tail,' we have the final element of the first syllable percussive, and the initial of the second explosive. Thus, if not doubled, the consonant is split into two. Whether — or how — to indicate this, is for the Committee on Spelling Reform to inquire.

[Under the heads III., IV., and V., the paper gave examples of various combinations employed in English, with remarks upon the resulting modifications of the qualities of the mutes.]

This analysis of the mutes, especially as initial, is strikingly confirmed by the case of Mr. Edwin Cowles, editor of *The Cleveland Leader*, Ohio, who, with otherwise perfect hearing, has never heard a note above, as he says, the sixth octave on the piano-forte, — which would be not higher than three octaves above the middle C, — and who is thus actually unable, not only to hear an *s* or an *f*, but cannot, by the ear, distinguish one mute consonant from another.¹

In review, we see how the composite nature of these consonants, with the different modes of pronunciation in different languages and dialects, may have led to conflicting views. If the element of sonancy is reduced or obliterated in practice, it will be overlooked, and the definition be made to turn upon other features. The two sets will be described as "soft," or "weak," or "flat," on the one hand,

¹ In the cases observed by Dr. Wollaston (*Philosophical Transactions*, 1820), the lowest limit was higher than this by an octave plus a third, with nothing said about inability to distinguish spoken sounds.

and "hard," or "sharp," on the other, instead of sonant and surd,—as is so commonly done by German philologists, and by the English, following in their wake.

In whispered speech, it is indeed only by degrees of force and abruptness that we distinguish the two sets; but we make them suggest the outspoken sounds as sonant and surd.

This much may be taken for certain: since degrees of abruptness and force admit of no hard and fast line of division, the distinction originally indicated by separate alphabetic characters must have been that of sonant and non-sonant, of tone and of breath-sound. The other characteristics grow out of these, and are thus secondary to these as the primary,—precisely as tone primarily distinguishes *v*, *th* sonant, and *z*, from *f*, *th* surd, and *s*. The phenomena of assimilation find only in the primary a truly rational explanation. Whenever the sonant element falls away or becomes obscured, this is to be regarded as a manifest phenomenon of "phonetic decay," and as a real loss or impairment of capacity in the language.

9. On the Varieties of Predication, by Professor W. D. Whitney, of Yale College, New Haven, Conn.

The simplest complete sentence is composed of two members, each a single word: the subject noun and the predicate verb. In languages like ours there is no predication without a verb-form, and the office of predication is the thing, and the only thing, that makes a word a verb. Infinitives and participles, though usually included in the verbal system, are in fact merely nouns and adjectives, which retain a certain analogy with the verb in the treatment of their adjuncts.

The primary predicative relation is that sustained by the verb to its subject. The establishment of a form of expression for this relation appears to have been the first step in the development of the sentence in our family of languages.

Later, the adjuncts of the predicate verb gain in logical importance, at the cost of the verb itself; the latter becomes a "verb of incomplete predication." The extreme of this development is reached when certain verbs are attenuated in meaning to the value of a "copula," and the whole logical significance of the predication lies in the added word or words which now become qualifiers of the subject. These "predicate nouns and adjectives" are made descriptive of the subject only by means of the copula, or are predicated of the subject through the instrumentality of a verb.

It is of course possible to analyze every predicate verb into two parts: the copula, and the predicate noun or adjective; as, *he is running*, for *he runs*; *he was a sufferer*, for *he suffered*. This analysis is a real one, and useful for certain purposes; but because it can be imposed on the different varieties of predicate, we must not suppose that the copulative form is anything else than secondary. The copula-verb is always made by the wearing down to a formal value of verbs that originally had a material significance; an example is the reduction of Lat. *stabat* to Fr. *était*.

The copula is a verb of extirpated predication, and the words that follow it are descriptive purely of the subject. Others are verbs of more or less incomplete predication, with predicative complements, and these latter are partly

qualifiers of the subject, but partly also modifiers of the verb itself. Thus *she walks a queen* means partly that 'she has a queenly walk,' and partly that 'she is shown by her walk to be a queen'; that is, the noun is predicative so far as it is made through the verb descriptive of the subject, and is an adjunct of the verb, or adverbial, so far as it describes the action of the verb itself. This variety may be termed the "adverbial predicate."

Verbs expressing certain actions come to be so usually followed by an expression of that to or at which the action directs itself, as to appear to lack something when that expression is not added. This kind of incompleteness of the mere verb as predicate is so common that the sentence-form subject-verb-object becomes as prevalent as the sentence-form subject-copula-predicate.

Next are developed in many languages modes of expression which, without turning the sentence into a really compound or complex one, yet virtually make the object a subject of further predication. Thus, *I make him fall* means 'he falls and I bring it about,' or 'I cause that he falls,' and is not at the outset essentially different in character from the equivalent one, *I cause his fall*. A conspicuous development of this kind is the construction of infinitive with subject-accusative.

Again, a noun or adjective is often made directly predicative to an object-noun. Thus, in the sentence, *I make it black*, the word *black* has the logical value of a predicate to *it*, as appears from the equivalents, "I cause it to be black," "it is made black," "I blacken it." The last of these shows how the predicate word may be absorbable into the verb itself, and illustrates one of the points of contact of the denominative and causative formations. We may name this the "objective predicate." It occurs oftenest with *make*; also with *choose*, *call*, *keep*, etc.

Interesting is the case where a verb is used factitively and is accompanied by an objective predicate belonging to its object; thus, "he *wiped* his face *dry*," "you will *walk* yourself *lame*," and so on. Here *lame* is a predicate of the object, and is made so by the action of the verb. This factitive objective predicate has been either ignored or else very unsatisfactorily treated by many eminent grammarians. The word *dry* or *lame* is neither a case of apposition, nor a factitive object, nor a second accusative; its essential syntactical relation is that of predicate to the object through the action of the verb.

Remarks upon this paper were made by Professors Weston, March, and Primer.

10. On a Greek Inscription from Larisa, by Dr. Julius Sachs, of New York.

After a brief account of the discovery of the now celebrated inscription, its importance as illustrated by the various publications on its contents was discussed; reference was made to its value for the elaboration of a phonetic scheme of the Thessalian dialect (cf. R. Meister, *Greek Dialects*, vol. i.), and more particularly to the increase in our knowledge of dialectic inflections.

By the aid of a partial reprint of the inscription there were discussed the genitive forms in *oi*, considered by Blass and others as locatives performing the functions of the genitive. Exception was taken to this opinion:—1. because

such an incrustation, limited to one case of one declension only, seemed illogical; 2. because of lack of sufficient evidence for the usurpation of the genitive function by the locative. The genitive ending was traced from original *οοιο* through various stages to *οο* and finally to *ο*, of which the *οι* is but a "graphic" representation.

A critical review of the pure verbs in Thessalian led to the conclusion that Robert's formula, "all pure verbs are conjugated in the Thessalian dialect according to the analogy of the verbs in *μι*," is inaccurate: there is no abandonment on the part of the former of their conjugation system; they simply give greater weight to the first or conjugational vowel.

In the diverging views of the various editors as to the forms *ποτ τός*, *ποκ κί*, *ἀτ τὰς*, *ἐτ τοῖ*, the author of the paper inclines to consider each group one word rather than two, mainly because in inscriptions and manuscripts one of the two assimilated consonants is frequently omitted.

Comment on the strange accusative plurals like *τὸς τὰγός* was followed by a query, whether in the anomalous *σύνκλειτος γενομένης* (line 10 of inscription), emended by Robert into *συγκλείτου*, there might not lurk a heteroclite formation; again, the frequency of the genitive absolute as a crystallized mode of concise enunciation with complete abandonment of its logical foundation was noted; finally, many of the peculiarities were explained on the assumption, that in this inscription, an official document, there is a conscious revival of the archaic, into which, however, many colloquial forms have crept.

The inscription was originally published by H. G. Lolling, *Mittheilungen des deutschen archäologischen Instituts in Athen*, vii. 61 ff.; cf. also Robert in *Hermes*, xvii. 467 ff.; Mommsen in *Hermes*, xvii. 477 ff.; and finally *Hermes*, xviii. 318.

11. Edward Wallace's Translation of Aristotle's Psychology, by Dr. C. K. Nelson.

This translation is a most successful interpretation of a very difficult book. Wallace gives a copious bibliography. His introduction is a complete exhibit of the Aristotelian philosophy, and points out the defects as well as the merits of the system. The rendering is as literal as the Greek of Aristotle admits, and is especially meritorious in supplying the links of thought, as, for instance, where some pregnant particle requires expansion to a brief clause or sentence.

12. The Guilt or Innocence of the Antigone of Sophocles, by Professor D'Ooge, of the University of Michigan, Ann Arbor.

This question was considered especially in its bearing upon the genuineness of Ant. 905-915. Boeckh and those who agree with him maintain that in this passage Antigone seeks to justify her conduct, and to reassure her own conscience under a sense of guilt incurred by disobeying the edict of Creon. The aim of the paper was to show that this passage, so far from being an attempt at exculpation, is a reiteration by the heroine of her sense of duty from a new and more imperative point of view. The writer goes on to show that Boeckh's view was inspired by the theory of Hegel, who supposed that the central idea of the *Antigone* is to set forth and harmonize the relations of the citizen to the state, and of the individual to the mandates of religion. From this point of view, the

play represents two transgressors, as well as two victims. This theory is ably refuted by M. Girard in an article contained in vol. cxxvii. of the *Revue des Deux Mondes*, entitled "La Critique Savante en Allemagne." It is there shown that no such conflict between the state and the family, between civil and religious duties, was ever entertained by the Greek, but that human must be in harmony with divine laws, to which indeed they owe their origin. The paper then sought to show that all those interpretations of the utterances of the Chorus that seem to condemn Antigone are due either to this false view of the attitude of the heroine towards human authority, or else to the false notions of the functions of the Chorus that are still so prevalent. The Chorus is not the invariable element in the play. The most absurd conclusions must follow from regarding the Chorus as "the impartial and judicial spectator," or, still worse, as the mouth-piece of the poet himself. In interpreting the words of the Chorus it is essential to inquire, first, who constitute the Chorus; and, second, in what situation it expresses any given sentiment. So in the *Antigone*, it is manifest that at the outset the Chorus is afraid of Creon, and speaks timidly or not at all. Only when it has become impressed with the dreadful warning and prediction of Tiresias, is it courageous enough to call in question the conduct of Creon. The *περιπέτεια* of the Chorus is almost as marked as that of Creon. This point was illustrated from other plays.

The statements of the Chorus in 853-856 and 872-875 were considered more particularly, because, as commonly interpreted, they are understood to be a condemnation of Antigone. But the Chorus as yet sees Antigone's conduct only from one point of view, viz. Creon's. Besides, the condemnation is partly softened by saying *πατῶν δ' ἐκτίνεις τιν' ἄλλον*, and the whole passage is intended to excite the pity of the spectator. Taking into one connected view all that the Chorus says with reference to the deed of Antigone, we may be tempted to adopt the opinion of Langheld in his monograph on 905-915, that in its closing words, *γὰρ τὸ φρονεῖν ἐβίβαξαν*, the Chorus refers to itself as well as to Creon, and means to say that the experience of the king has taught it also a lesson of wisdom.

13. The New England Pronunciation of *o*, by Professor Edward S. Sheldon, of Harvard College, Cambridge.

The pronunciation meant is that heard in New England in such words as *stone, home, bone*. The following list represents for the most part my own natural pronunciation; in cases where I am no longer certain, I put a question-mark, as also for some words which have been given me by other persons. The list is probably pretty complete for the pronunciation in Bath and Waterville on the Kennebec River in Maine twenty years ago. Compounds and derivatives keep the same sound. I was born in Waterville, but lived in Bath till my twelfth year, when the family moved back to Waterville. I am the youngest of the family. Except where I have put two question-marks, or added a note to the contrary, I think every queried word belongs in the list.

Alone. (Almost certain; but not *lone*, Boat. (Noun and verb of course in-
lonely, *only* ?) cluded; I give only the simple word.)

- Bolster.
 Bolt.
 Bone.
 Both.
 Broke (preterit of *break*).
 Broken (p.p. of *break*).
 Choke; also choker ('a collar').
 Cloak.
 Clomb. (I should be tempted to pronounce so in reading; of course the word is only a book-word to me. The dialect form, I think, is *clum* [*u* as in *but*] or *clim*.)
 Close. (?? If it belongs here it is only the adjective, never the verb, but even the adjective is doubtful.)
 Coat.
 Coax.
 Colt (also *Colt*, proper name).
 Comb. (Also in *catacomb*, though to call it a case of popular etymology might be misleading. In all apparent compounds *comb* keeps the same sound).
 Dolt.
 Extol. (?? I think I have heard it so sometimes, and pronounced it so myself, though it was always a book-word to me.)
 Folks.
 Hoh! (Interjection of contempt, = 'nonsense'; cf. *pooh*.)
 Hoax (?).
 Holm. (?? So pronounced in *holm-oak*, learned at school as a book-word, translating the Latin word *ilex*. The *l* was not silent.)
 Holmes (the proper name).
 Holster. (?? Hardly a word belonging to my dialect, but I should naturally pronounce it like *bolster*.)
 Holpen (not a word of the dialect; cf. *clomb* and *holster*).
 Holt (?? proper name).
 Holt. (?? Noun corresponding to *hold*, verb, which latter word never has the sound in question.)
 Home.
 Hope.
 Jolt. (?? I think I pronounced it so formerly.)
 Load (?).
 Lonely (?).
 Molten. (?? Rather a book-word to me.)
 Most.
 Moults.
 Nobody. (?? The first *o* is meant.)
 None.
 Open (?).
 Only (?).
 Poke. (But I have marked *poker* as a little doubtful. I think it belongs in the list.)
 Polk (?? the proper name).
 Polka. (?? It almost certainly belongs in the list.)
 Pooh (cf. *Hoh*).
 Poultice (?).
 Poultry (?).
 Revolt. (Cf. *extol*; of course an early learned book-word. But the adjective *revolting* always had, I think, the *o* as in *not*.)
 Road.
 Rope.
 Rode. (?? Never, I think, natural to me. I doubt if it is ever so pronounced in Maine. My only authority for it thus far is from Massachusetts.)
 Smoke.
 Soak. (?? I feel pretty sure it belongs in the list.)
 Soap.
 Spoke, spoken (from the verb *speak*, also *spokesman*).
 Stone.
 Suppose (?).
 Swollen (?? not now, if ever, natural to me).
 Throat.
 Toad.
 Upholstery (cf. *holster*).
 Woke and Awoke (?).
 Wrote. (?? I think I have heard it, but it is not natural to me.)
 Whole and Wholesome.
 Yolk. (?? Rather a book-word to me. I never knew whether the *l* was silent or not.)
 Yoke (??).

The Association adjourned till Thursday morning.

In the evening occurred a social meeting of the Faculty of the University, the members of the Association, ladies, and other invited guests. The company assembled at the house of the Eclectic Society, pleasantly overlooking the valley of the Connecticut, and spent the evening in agreeable intercourse and song.

MIDDLETOWN, CONN., Thursday, July 12, 1883.

MORNING SESSION.

The Association assembled at 8.50 A. M.

Professor Garnett reported for the Auditing Committee that the Treasurer's accounts had been examined and found correct. The report was accepted.

The minutes of Wednesday's sessions were read and approved.

Professor Richardson reported for the Committee on time and place of meeting. It was recommended that the next session be held at Dartmouth College, Hanover, N. H., on the second Tuesday in July, that is, July 8, 1884. After considerable discussion of a proposal to hold the meeting one week later (on the 15th), the proposal was rejected by the Association, and the original recommendation accepted without modification.

The Executive Committee has decided not to allow a discount to the Trade on the Transactions.

The formation of a library is not among the objects of the Association; nevertheless, the Committee has instructed the Secretary not to refuse such works as may be offered by way of gift or exchange.

The Committee appointed to nominate officers for the year 1883-84 reported as follows: —

For *President*, — Professor Martin L. D'Ooge, Michigan University, Ann Arbor, Mich.

For *Vice-Presidents*, — Professor Tracy Peck, Yale College, New Haven, Conn.;
Professor James C. Van Benschoten, Wesleyan University, Middletown, Conn.

For *Secretary and Curator*, — Professor Charles R. Lanman, Harvard College, Cambridge, Mass.

For *Treasurer*, — Professor Edward S. Sheldon, Harvard College, Cambridge, Mass.

For additional members of the *Executive Committee*,—

Professor Basil L. Gildersleeve, Johns Hopkins University, Baltimore, Md.

Professor Francis A. March, Lafayette College, Easton, Pa.

Professor Thomas R. Price, Columbia College, New York, N. Y.

Dr. J. Hammond Trumbull, Hartford, Conn.

Professor William D. Whitney, Yale College, New Haven, Conn.

On motion, the report was accepted, and the persons therein named were declared elected to the offices to which they were respectively nominated.

The reading of papers was resumed.

14. Hamlet's "Dram of Eale" and what it "Doth," by Dr. C. P. G. Scott, of Columbia College, New York.

The whole passage, Hamlet, i. 4. 17-38, "This heavy-headed revel, east and west," etc., is diffuse, involved, and repetitious, but to a careful reader it is clear enough, except the last three lines:—

The dram of eale
Doth all the noble substance of a doubt
To his own scandal.

I. The first problem is to find the infinitive required by *doth*, and this must be concealed in *of a doubt*. The statement evidently intended is not true always, but it is true often. The qualification *oft* is therefore required, and should be read in place of *of*. *Oft* is used above in a statement, "so, oft it chanceth," of which the lines in dispute are a summarized repetition. Read *oft* rather than *often*, since the latter was a new word in Shakespeare's time, and less common than *oft*, even in prose.

What now is the infinitive disguised by *a doubt*? The following suggestions have been made: *doubt*, in the sense "throw doubt upon," but this meaning is unsupported; *dout*, in the sense "destroy," but this sense is not apposite, and *dout* does not have this sense, and is at best a very rare word, occurring in two passages of Shakespeare at most, and with the sense "do out, i. e. put out, extinguish"; *abate* is a conjecture of Hudson, but the sense assigned it, "depress," is not suitable; *attaint*, *debase*, and other conjectures, may be passed by. Dr. Scott suggests *corrupt*.

II. What is the thing that "corrupts the noble substance" of a man's reputation and character, and brings it into "scandal"? It is the "dram of eale," a "dram," i. e. "a little" of something bad. The quarto of 1611 and the undated quarto have *eafe*; the quarto of 1604 reads *eale*, and this is believed to be right as against *eafe*.

The reading *eafe* suggested Theobald's emendation *base*; but the use of the adjective without the definite article in place of the substantive is not at all frequent; *base* occurs 135 times in the plays in the sense "degraded, low, mean, ordinary," but never in the sense of "baseness." Similar objections militate against the emendation *vile*. The conjectural reading *bale* gives no good sense. *Ill* is a plausible conjecture, but, considering the frequency of the word, it is hard to see how it could be corrupted to *eale*.

I believe the right word is *evil*. *Evil*, in the exact sense here required, namely, a moral taint, a "vicious mole of nature," is common in Shakespeare and everywhere. In this and other shades of meaning the noun occurs sixty-one times in the plays, twenty-two times at the end of a verse, as in the line in question. As an adjective *evil* is found twenty-one times, as an adverb twice. But how came *evil* to be printed *eale*? The metre allows a final atonic syllable, but only, or usually, before a natural pause. There is no natural pause here, and so the atonic syllable may have been suppressed by contraction, leaving an accented monosyllable at the end, as required. That is, *evil* (or rather *euil*, as then spelt), pronounced *euil* (ɛ as in *they*), was contracted to *el*, spelt phonetically (but with the already conventional "silent" final *e*) *eale*; *ea* being then the recognized digraph for the *ɛ* sound, which digraph still survives with that sound in *break*, *great*, *yea*, in the "Irish" pronunciation of *speak*, *eat*, *meat*, *please*, *reason*, etc., and, with slight modifications since developed, in the modern *bear*, *tear*, *wear*, *head*, *dead*, *stead*, *bread*, *pleasant*, etc.

This pronunciation of *ea* gives the point to Falstaff's pun, which most readers fail to appreciate: "If reasons (pronounced *rēns*, as if 'raisins,' cf. M. E. spelling *reisins*, Alisaunder 5193; also *raisins*, as now) were as plenty as blackberries, I would give no man a reason upon compulsion." 1 Hen. IV., ii. 4.

This contraction of *evil* (*euil*, *euel*, *eule*) to *eale* is paralleled by the very common contractions of *ever* (*euer*) to *e'er*, often spelt *ere* in Shakespeare (compare *or ever*, developed from *or ere*, supposed to be for *or e'er*), *never* (*neuer*) to *ne'er*, often spelt *nere*, *even* (*euen*) to *e'en*, often spelt *ene* (so *good even* contracts to *good den* and *godden*). So *devil* (*deuil*, *deuel*) contracts to Middle-English *del* (an occasional form), Scottish *deil*, *deel*, provincial English *deel*, *deele*, *deule*, and *dule*. The Devil is simply invaluable to dramatists. The word occurs 280 times in Shakespeare's plays, 123 times in prose, and 157 times in verse. The metre often requires it to be a monosyllable, but I have not taken the trouble to examine all the instances in the original editions to find out whether it is ever printed as an obvious monosyllable. Such contractions, however, occur much earlier than Shakespeare's time:—

In *Instructions for Parish Priests* by John Myrc, written about A. D. 1400 (ed. Edw. Peacock, London, 1868), *del* and *el* rhyme (lines 360–365):—

Wychehafte and telynge,
Forbede thou hem for any thyng;
For whoso beleueth in the fay
Mote be-leue thus by any way,
That hyt ys a sleghthe of the *del*,
That maketh a body to cache *el*.

The editor notes: "*del* or *de(ue)l*; *el* or *e(ue)l*."

In *Specimens of Lyric Poetry* (ed. T. Wright, London, 1842) *del* again occurs (p. 111):—

The *del* hym to-drawe.

In Halliwell's *Dictionary of Archaic and Provincial Words* (9th ed., London 1878) appears the entry:—

Eile, *Evil*. Nominale MS.

In the *Ancren Riwele*, written about A. D. 1200 (ed. J. Morton, London, 1853), occurs a word spelt variously *cile*, *cil*, *el*:—

The blake deth lesse *eile* to then *eien* (p. 50).

Mid gode riht muwen eithurles beon ihoten *eil*-thurles, vor heo habbeth idon muchel *ail* to moni on ancre (p. 62).

Theo thet on eni *uvel* doth (var. *eil*; p. 186).

Uuele iheowed (var. *el*; p. 368).

But may not *eile*, *eil*, *el*, in these passages, be the M. E. substantive in the sense of "pain, harm," associated with M. E. *eile*, *eil*, "painful, troublesome," from A. S. *egle*, cognate with Gothic *aglus*, δύσκολος? It may be. Note, however, that this alleged M. E. substantive occurs only in these passages, if it occurs anywhere, and that there is no corresponding A. S. substantive *eglu*, associated with *egle*, though there is a Gothic substantive *aglo*, "trouble, θλίψις." Note, also, that in two of the passages from the Ancren Riwe *eil* or *el* actually occurs as a variant of *uvel* (= *euel*), in one of the two (p. 368) as an *adverb*. There is no M. E. or A. S. adverb associated with *eile* or *egle*, "troublesome." (The verb is very common: A. S. *eglian*, M. E. *eilen*, E. *ail*.) Still, the loss of *u* (= *v*), between two vowels is so rare at this early period that, while one may consider *eil*, *eile*, in the passages cited, or in some of them, to be the same word as *euel*, the influence of the other *eile*, *eil*, "troublesome," upon the form must be admitted. Finally, we are not to ignore the influence of M. E. *illa* (E. *ill*), from Icel. *illr*, earlier *illr*, Swed. *illa*, *ill*-, Dan. *ilde*, originally identical with *euel*.

Whether the view here set forth as to the reason why *euel* (*euil*, *evil*) appears as *eale* can be sustained or not, I have no doubt that *evil* is the word intended. The lines in dispute, as thus emended, are not particularly brilliant or original; but they will do. They have caused more controversy than they are worth *per se*. But they are not *per se*. They are a part of "Hamlet."

This paper may be found printed *in extenso* in *Shakespeariana* for November, 1883.

Remarks were made upon this paper by Prof. F. A. March.

He said that he had been accustomed to think that the errors in this passage were from misreading rather than mishearing. The main mistake in *eale* was reading *a* for *u*, which was of course Shakespeare's way of writing the *v* of the *evil*; *eule* is one of the spellings of *evil* in early English (see Morris's *Specimens*, Vol. I., s. v.), and Shakespeare may have written it here; but whether he wrote *eule*, *euel*, *euil*, the *ductus literarum* is easy — for a printer who has a *dram* of *ale* in his head. Reading *a* for *u* probably occurs also in Julius Cæsar, ii. 1. 83:—

For if thou path thy native semblance on.

Path for *putte*.

The great trouble in the passage has been with *of a doubt*. The meaning is, however, fairly certain. It must be, as Prof. Scott says, "The little evil corrupts the whole substance," and probably by pervading, "o'erleavening" it. But Shakespeare uses *subdue* in this sense:—

My nature is *subdu'd*

To what it works in, like the dyer's hand. — Sonn. cxi.

His face *subdu'd*

To penetrative shame. — Ant. and Cleo., iv. 14. 74.

My heart's *subdu'd*

Euen to the very quality of my lord. — Othello, i. 3. 251.

Read then,

The dram of evil
Doth all the noble substance oft *subdue*
To his own scandal.

And you have a striking Shakespearian figure, and a characteristic rhythmical repetition to boot. I had cherished this reading as my own, — the Cambridge collators do not give it, — but Mr. Furness has found it in *Chambers's Household Shakespeare*, to the editors of which it was suggested, it seems, by Mr. Swynfen Jervis.

15. On Slighted Vowels in English Unaccented Syllables, by Professor W. D. Whitney.

Hardly any language goes so far as ours in not only lightening the force and quantity of its unaccented vowels, but also effacing their distinctive character, and reducing them toward or to the so-called neutral vowel-sound, or utterance in the position of breathing. The various kinds and degrees of this reduction were illustrated in the paper, and the methods of their successful notation were discussed.

Remarks on this paper were made by Messrs. Taylor, March, Seymour, Whitney, Hewett, and Weston.

16. On so-called Tmesis, by Professor Thomas D. Seymour, of Yale College, New Haven, Conn.

Τὸ μὴ καλῶς λέγειν οὐ μόνον εἰς αὐτὸ τοῦτο πλημμελὲς ἀλλὰ καὶ κακὸν τι ἐμποιεῖ ταῖς ψυχαῖς. The grammatical term *tmesis* is pernicious. It suggests to the better students a surgical operation, the severing of a preposition from the verb to which it rightly belongs. It is evident that the term was originally used in accordance with this view. As in all other grammatical matters, Attic prose usage was the norm; all deviations from that were considered irregularities. Ennius doubtless thought that he was doing only what Homer had done before him when he wrote "*saxo cere comminuit brum*"; he did not see why verbs alone should be dissected and the *disiecta membra* scattered in the sentence where convenience prompted. Most American philologists feel first a wrench and then an emotion of triumph when they overcome their inherited tendency to say that "the preposition is separated from the verb by *tmesis*." But the burden of proof still seems to be thrown upon those who say that the position of the preposition was originally as free as that of any adverb or modifying particle; that its use was simply directive, to explain the relation between the verb and its case, or to modify the verb alone; and that what is called *anastrophe* gives us the original accent of the preposition unchanged by the later more intimate connection between the preposition and the noun or verb.

Perhaps it would be more rational to separate preposition and verb in Homer, unless there is distinct evidence that they were considered as one word. Such evidence might be found in the meaning of the compound verb when it differs from the meaning of the simple verb plus the preposition. More distinct evidence is found in the change of quantity of the initial vowel of ἀποτόλτο. The *a* was

lengthened, not by the poet because of the exigencies of the metre, but by the Greek people themselves, who disliked the too frequent recurrence of short syllables. The practice of Demosthenes is well known. This may be illustrated by ἄθδνατος κ. τ. λ., which are found in the scenic poets, and thus settled as the pronunciation of the people. Still more familiar is the rule for the comparison of adjectives, which gives us σοφώτερος, but πιστότερος, a rule which was not firmly fixed in Homer's time. In ψ 361 we read σοί δὲ γύναι τόδ' ἐπιτάλλω πινύτην περ εὐόση. In order to justify the ἐπὶ by the analogy of μ 209, οὐ μὲν δὴ τόδε μείζον ἐπὶ κακὸν κ. τ. λ., we have to separate the ἐπὶ from the verb, and explain the ι as justified by the caesura. A stronger case is that of ἀποαιρείσθαι, A 230, 275. The hiatus is justified best by its place in the verse; in the one verse ἀπο comes before the diaeresis after the first foot; in the other, it comes before the bucolic diaeresis.

We seem thus to find two words in which in our texts the preposition is wrongly attached to the verb. This removes the presumption that the two are to be considered as a compound whenever this is possible. Some authorities think that ἀπό is never adverbial in Homer, but we have seen two probable examples. But if the two have not become one word when the preposition immediately precedes the verb and modifies it, the presumption is much stronger that, if the preposition in Homer is separated from the verb, it simply modifies it, and we are not to say that it is "an example of tmesis."

17. The Personal Element in Dactylic Hexameters, by Professor F. A. March, of Lafayette College, Easton, Pa.

In the so-called dactylic hexameter, so much freedom is allowed in the use of dactyls or spondees, and of different kinds of dactyls as classified by the position of the prose accents, and in the management of the caesuras, that it is next to impossible that any maker of many verses should fail to show his personal preferences for particular cadences or combinations of feet.

In 1879, at the Newport meeting of the Association, when a paper was read on Geddes's view of the Composition of the Iliad, Professor March suggested that a study of the meter would show its truth or falsity. The facts of the present paper are given to enforce this suggestion upon our Grecians, and no pretence is made that they are thorough inductions.

The following table shows the number and distribution of the spondees in a hundred lines of Longfellow (Evangeline, Prelude; I. 1. 1-40; II. v. 1-40), Goethe (Hermann und Dor. I. 1-100), Vergil (Aeneid I. 1-20; II. 1-60; IX. 431-450), Ovid (Met. I. 1-20; XI. 591-610, 621-640; XV. 96-115, 810-829), Theocritus (Idyl. I. 1-40, 101-120; II. 1-20; VIII. 1-20), Hesiod (Works and Days, I. 1-100), Odyssey (I. 1-100), Iliad (I. 1-100).

Foot.	1st.	2d.	3d.	4th.	5th.	Total.
Longfellow,	20	44	45	45		154
Goethe,	60	22	54	52		188
Vergil,	44	37	46	51		178
Ovid,	15	52	61	45		173
Theocritus,	36	51	36	11	1	134 + 1
Hesiod,	30	43	11	25	6	109 + 6
Odyssey,	33	42	16	22	4	113 + 4
Iliad,	45	35	18	31	4	129 + 4

These counts were made in sections of twenty lines each. The general type of verse given by these totals is also given in most of the selections by the totals of each section. Thus, in Longfellow the sections give the following table:—

Foot.	1st.	2d.	3d.	4th.	5th.
Prelude,	3	6	5	5	
I. i. 1-20,	3	8	11	8	
I. i. 21-40,	4	10	8	9	
II. v. 1-20,	5	12	10	12	
II. v. 21-40,	5	8	11	11	
Total,	20	44	45	45	

In Goethe:—

Foot.	1st.	2d.	3d.	4th.	5th.
H. & D. 1-20,	15	5	9	15	
H. & D. 21-40,	13	4	14	12	
H. & D. 41-60,	10	3	9	12	
H. & D. 61-80,	12	5	11	6	
H. & D. 81-100,	10	5	11	7	
Total,	60	22	54	52	

Plain differences are seen even in this simple counting of the feet. The beginning of the verses shows the personal element best. Longfellow begins with a dactyl by preference, and lets spondee come in the three following places with nearly equal frequency. Goethe begins with a spondee followed by a dactyl, then two spondees. To indicate that the difference is a personal matter and not a result of the different languages, the following sections are given of Voss's dedication of his translation of the *Iliad* into German:—

Foot.	1st.	2d.	3d.	4th.	5th.
Lines 1-20,	6	6	6	4	1
Lines 21-40,	5	6	9	7	
Lines 41-60,	5	6	7	3	
Lines 61-80,	9	4	11	8	1
Lines 80-92,	5	2	6	4	

Vergil is more like Goethe, and Ovid like Longfellow, in the beginning of the verse; but in Ovid there is a characteristic predominance of the spondee in the third foot. Theocritus begins somewhat like Longfellow, but his third foot is like his first, and the verse takes a run of dactyls in the fourth and fifth places. The verses of Hesiod, the *Odyssey*, and the *Iliad*, as given in the table, show the same type of verse, as marked by the whole number of spondees, and by the third place, where the verse is divided, which is prevaillingly a dactyl: sections of twenty verses are not infrequent without a single spondee in the third place, or with fewer spondees in the third than the fifth. There are more dactyls in the fourth place than in the first or second. But the first hundred lines of the *Odyssey* agree with Hesiod in the relation of the first to the second place ($30 < 43$ and $33 < 42$), while the corresponding lines of the *Iliad* invert the relation ($45 > 35$). We may take these as the ancient Achillean type and the Odyssean type. The *Iliad* will then be found to be Achillean in some parts, Odyssean in others.

The Catalog is Achillean. Beginning with II. 500, the hundreds run

46	40	24	33	10
42	39	27	30	16
43	41	18	42	7
40	31	17	27	14

None of the sections of twenty lines vary much from the type; 540-560 has 8...10 in the first two places; 620-640 and 700-720 both hav 7...8. The ninth book, the Embassy, is also Achillean; only one of the hundred lines makes an average of the other type, and that contains a talk of Ulysses, the beginning of which is in a section counting up 5...12. Other sections vary somewhat.

The parting of Hector and Andromache, on the other hand, is Odyssean: the hundreds run, beginning VI. 230,

36	50	10	39	4
30	38	13	20	11
35	37	14	34	2

The tenth book, Doloneia, is Achillean in the introductory councils, but at line 140 where Ulysses comes in, the meter changes; 140-160 sum up,

4	10	6	2	1
---	----	---	---	---

The hundreds are:—

44	37	14	19	10
40	40	16	24	1
35	41	22	28	5
41	47	17	29	7
36	42	18	26	2
38	40	14	17	3

In book eighteenth, Hoplopoia, the hundreds are:—

27	37	13	21	4
33	41	11	37	4
27	40	18	28	10
36	38	14	28	4
48 >	38	14	27	7
39	46	17	25	7

The encounter of Thetis and Vulcan, 380-420, the making of the shield and the description of its war scenes, 460-540, are in Achillean, and explain the condition of 400-500.

The numbers of the hundred of the second book are:—

43	33	18	34	2
44	32	23	38	8
38 <	44	9	38	4
43	38	16	36	9
38 <	42	15	41	4

The third hundred includes the Thersites affair; the fifth includes the ornate description of sacrifices, and the series of similes describing the advancing army. And so with the other books. The eighth has for the first two feet of its hundreds 47 | 43, 49 | 41, 37 < 42, 39 < 44, 48 | 40, 30 | 29. The third book has

40 | 40, 39 | 31, 42 | 42, 31 < 49, 23 < 25. The twenty-third has 35 < 38, 30 < 34, 43 | 37, 46 | 43, 45 | 40, 41 | 40, 39 < 42, 30 < 41, 41 | 37. The twenty-fourth has 42 < 45, 38 | 30, 35 | 27, 33 < 36, 43 < 46, 40 < 45, 45 | 38, 41 | 40. Whether these variations indicate any change of authorship, or merely change of theme and motiv, is not to be decided without a comprehensive study of both the Iliad and Odyssey. They are found also in the Odyssey.

Remarks were made on this paper by Professor Hewett.

The conclusiveness or even the probability of the results attained by any such investigation as this depends, of course, upon the completeness of the examinations of authors. In the case of Goethe, it would be highly desirable to compare the metre of *Hermann und Dorothea* with that of Voss's *Luise*. It is certain that we should not have had *Hermann und Dorothea* in its present form had not Voss's charming idyl preceded it. Similarly Voss's translation of Homer should have been compared; for by it the hexameter was first naturalized in German, and Goethe admired it greatly. In like manner I should look for the sources of Longfellow's metres in the German and Scandinavian authors (especially Tegnér) rather than in the classical poets, and should seek the sources of the *Hiawatha* in the Finnish epic *Kalevala*.

18. Report of the Committee on the Reform of English Spelling, by the Chairman, Professor F. A. March, of Lafayette College, Easton, Pa.

In the exercise of the power to act which was given to the Committee at the last meeting in response to the communication of the Philological Society of England, inquiring whether it was practicable to effect a complete agreement upon amendments of spelling, so that "a joint scheme might be put forth under the authority of the two chief philological bodies of the English-speaking world," the Committee submitted to the Philological Society of England, as a basis for the joint scheme, the lists of amended words and the rules for amendment contained in their report for 1881, as interpreted by the pamphlet on "Partial Corrections" issued by the Philological Society in 1881.

At a meeting of the Philological Society, April 20, 1883, it was voted unanimously to omit certain of the corrections formerly recommended, so as to bring about an agreement between the two societies in accordance with the proposal of your Committee. The following scheme of partial reform is now jointly approved by the Philological Society of England and the American Philological Association, and is recommended for immediate use.

1. e. — Drop silent e when phonetically useless, as in *live, vineyard, believe, bronze, single, engine, granite, eaten, rained*, etc.
2. ea. — Drop a from ea having the sound of ē, as in *feather, leather, jealous*, etc.
Drop e from ea having the sound of a, as in *heart, hearken*.
3. eau. — For *beauty* use the old *beuty*.
4. eo. — Drop o from eo having the sound of ē, as in *jeopardy, leopard*.
For *yeoman* write *yoman*.
5. i. — Drop i of *parliament*.

6. o. — For *o* having the sound of *ü* in *but*, write *u* in *above* (*abuv*), *dozen*, *some* (*sum*), *tongue* (*tung*), and the like.
For *women* restore *wimen*.
7. ou. — Drop *o* from *ou* having the sound of *ü*, as in *journal*, *nourish*, *trouble*, *rough* (*ruf*), *tough* (*tuf*), and the like.
8. u. — Drop silent *u* after *g* before *a*, and in nativ English words, as *guarantee*, *guard*, *guess*, *guest*, *guild*, *guilt*.
9. ue. — Drop final *ue* in *apologue*, *catalogue*, etc.; *demagogue*, *pedagogue*, etc.; *league*, *colleague*, *harangue*, *tongue* (*tung*).
10. y. — Spel *rhyme* *rime*.
11. Dubl consonants may be simplified :—
Final *b*, *d*, *g*, *n*, *r*, *t*, *f*, *l*, *z*, as *ebb*, *add*, *egg*, *inn*, *purrr*, *butt*, *bailiff*, *dull*, *buzz* (not *all*, *hall*).
Medial before another consonant, as *battle*, *ripple*, *written* (*writn*).
Initial unaccented prefixes, and other unaccented syllabls, as in *abbreviate*, *accuse*, *affair*, etc., *curvetting*, *traveller*, etc.
12. b. — Drop silent *b* in *bomb*, *crumb*, *debt*, *doubt*, *dumb*, *lamb*, *limb*, *numb*, *plumb*, *subtle*, *succumb*, *thumb*.
13. c. — Change *c* back to *s* in *cinder*, *expence*, *fierce*, *hence*, *once*, *pence*, *scarce*, *since*, *source*, *thence*, *tierce*, *whence*.
14. ch. — Drop the *h* of *ch* in *chamomile*, *choler*, *cholera*, *melancholy*, *school*, *stomach*.
Change to *k* in *ache* (*ake*), *anchor* (*anker*).
15. d. — Change *d* and *ed* final to *t* when so pronounced, as in *crossed* (*crost*), *looked* (*lookt*), etc., unless the *e* affects the preceding sound, as in *chafed*, *chanced*.
16. g. — Drop *g* in *feign*, *foreign*, *sovereign*.
17. gh. — Drop *h* in *aghastr*, *burgh*, *ghost*.
Drop *gh* in *haughty*, *though* (*tho*), *through* (*thru*).
Change *gh* to *f* where it has that sound, as in *cough*, *enough*, *laughter*, *tough*, etc.
18. l. — Drop *l* in *could*.
19. p. — Drop *p* in *receipt*.
20. s. — Drop *s* in *aisle*, *demesne*, *island*.
Change *s* to *z* in distinctiv words, as in *abuse* verb, *house* verb, *rise* verb, etc.
21. sc. — Drop *c* in *scent*, *scythe* (*sithe*).
22. tch. — Drop *t*, as in *catch*, *pitch*, *witch*, etc.
23. w. — Drop *w* in *whole*.
24. ph. — Write *f* for *ph*, as in *philosophy*, *sphere*, etc.

On motion, the Report was aproved, and the comittee apointed in 1875 was continued for another year. It now consists of March (Chairman), W. F. Allen, Child, Lounsbury, Price, Trumbull, and Whitney.

On motion of Professor Whitney, it was voted that the following minutes be placed on the printed records : —

The American Philological Association desires to express its deep and grateful sense of obligation to Mr. Charles J. Buckingham, of Poughkeepsie, N. Y., for his faithful services to the Association in performing through a period of seven years the duties of Treasurer, and its sincere regret that the condition of his health prevents him from longer retaining the office he has filled so well.

It was also voted that

The American Philological Association returns its hearty thanks to Wesleyan University for the use of its halls for the meetings of the Association, and to the Faculty of the University and the gentlemen of the Eclectic Society for the pleasant reception at the Society's Chapter House.

On motion, the Association then adjourned.

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1883-84.

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The officers above named, and —

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J. HAMMOND TRUMBULL.

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[Number of Members, 232.]

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[Number of subscribing Institutions, 55.]

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 Société Asiatique, Paris, France.
 Athénée Oriental, Paris.
 Curatorium of the University, Leyden, Holland.
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[Number of foreign Institutions, 35.]

[Total, (232 + 55 + 35 =) 322.]

CONSTITUTION
OF THE
AMERICAN PHILOLOGICAL ASSOCIATION.

ARTICLE I.—NAME AND OBJECT.

1. This Society shall be known as "The American Philological Association."
2. Its object shall be the advancement and diffusion of philological knowledge.

ARTICLE II.—OFFICERS.

1. The officers shall be a President, two Vice-Presidents, a Secretary and Curator, and a Treasurer.
2. There shall be an Executive Committee of ten, composed of the above officers and five other members of the Association.
3. All the above officers shall be elected at the last session of each annual meeting.

ARTICLE III.—MEETINGS.

1. There shall be an annual meeting of the Association in the city of New York, or at such other place as at a preceding annual meeting shall be determined upon.
2. At the annual meeting, the Executive Committee shall present an annual report of the progress of the Association.
3. The general arrangements of the proceedings of the annual meeting shall be directed by the Executive Committee.
4. Special meetings may be held at the call of the Executive Committee, when and where they may decide.

ARTICLE IV. — MEMBERS.

1. Any lover of philological studies may become a member of the Association by a vote of the Executive Committee and the payment of five dollars as initiation fee, which initiation fee shall be considered the first regular annual fee.
2. There shall be an annual fee of three dollars from each member, failure in payment of which for two years shall *ipso facto* cause the membership to cease.
3. Any person may become a life member of the Association by the payment of fifty dollars to its treasury, and by vote of the Executive Committee.

ARTICLE V. — SUNDRIES.

1. All papers intended to be read before the Association must be submitted to the Executive Committee before reading, and their decision regarding such papers shall be final.
2. Publications of the Association, of whatever kind, shall be made only under the authorization of the Executive Committee.

ARTICLE VI. — AMENDMENTS.

Amendments to this Constitution may be made by a vote of two thirds of those present at any regular meeting subsequent to that in which they have been proposed.

PUBLICATIONS OF THE ASSOCIATION.

THE annually published "Proceedings" of the American Philological Association contain an account of the doings at the annual meeting, brief abstracts of the papers read, reports upon the progress of the Association, and lists of its officers and members.

The annually published "Transactions" give the full text of such articles as the Executive Committee decide to publish. The Proceedings are bound with them as an Appendix.

The following tables show the authors and contents of the first twelve volumes of Transactions :

1869-1870. — Volume I.

- Hadley, J. : On the nature and theory of the Greek accent.
Whitney, W. D. : On the nature and designation of the accent in Sanskrit.
Goodwin, W. W. : On the aorist subjunctive and future indicative with *ἴπαι* and *οὐ μή*.
Trumbull, J. Hammond : On the best method of studying the North American languages.
Haldeman, S. S. : On the German vernacular of Pennsylvania.
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